Glorious THOUGHTS OF

KALIDASA

Tagore on Kalidasa

Viewed from without, India, in the time of Kalidasa, appeared to have reached the zenith of civilization, excelling as she did in luxury, literature and the arts. But from the poems of Kalidasa, it is evident that this very magnificence of wealth and enjoyment worked against the ideal that sprang and flowed forth from the sacred solitude of the forest.

These poems contain the voice of warnings against the gorgeous unreality of that age, which, like a Himalayan avalanche, was slowly gliding down to an abyss of catastrophe. And from his seat beside all the glories of Vikramaditya's throne, the poet's heart yearns for the purity and simplicity of India's past age of spiritual striving. And it was this yearning which impelled him to go back to the annals of the ancient kings of Raghu's line for the narrative poem, in which he traced the history of the rise and fall of the ideal that should guide the rulers of men.

Kalidasa, in almost all his works, represented the unbounded impetuousness of kingly splendour on the one side and the serene strength of regulated desires on the other.

In reading Authors when you find
Bright passages, that strike your mind,
And which, perhaps, you may have reason
To think on, at another season,
Be not contented with the sight,
But take them down with black and white.
Such a respect is wisely shown,
As makes another's sense one's own.

ACTING

By her limbs, which were eloquent with expression, was indicated properly the meaning; the movement of the feet followed the musical time; there was complete absorption in the sentiments; the acting according to the *Sakha* type was gentle; in the successive changes of the acting, one sentiment replaced another from its resort, still there remained the same arresting interest.

Malavikagnimitra

ACTION

An act which is not common with that of others alone, even not quite well-known, is the cause of the success of persons.

Kumarasambhavam

In regard to those that are senior in respect of the performance of sacred duty, age is not taken into account.

Kumarasambhavam

Even on the part of those with their minds well-founded in equality, there are acts full of extreme respect, in respect of persons possessed of excellence of form.

Kumarasambhavam

One who behaves as he wishes minds not censure.

Kumarasambhavam

A rash deed, done on one's own advice, burns when thwarted.

Sakuntala

ACTIVITY

Having passed that night on the top-terrace of some house with the pigeons roosting within with lighting, your consort, fatigued on account of flashing for a long time, you should proceed to accomplish the rest of your journey when the sun rises again. Indeed, those who have undertaken to execute their friend's business do not grow remiss.

Meghaduta

AFFECTION

Men's affection, not quite constant in respect of their beloveds, is certainly not unsteady in respect of the male friends.

Kumarasambhavam

Indifference towards an affectionate person does not look well.

Malavikagnimitra

Not indeed, merely by the force of intellect is the accomplishment of desired objects of one's friends. The narrow path of success in one's object is found out by affection as well.

Malavikagnimitra

Fear not; excessive affection suspects evil.

Sakuntala

Sincere affection certainly shows the way.

Vikramorvasiyam

My eyes riveted on him are bedewed with tears. My heart is full of parental affection. My mind is calm. Giving up all patience how I wish to embrace him closely with my body overcome with tremor?

Vikramorvasiyam

AGE

A lordly elephant, though young, is capable of smashing other elephants. A young cobra possesses venom very deadly in its effect. A King, though young, can protect the Universe. The ability to discharge one's duty is innate in one and has no relationship with one's age.

Vikramorvasiyam

AIM

A good person resorts to an attitude of indifference even with regard to an object which is desirable.

Kumarasambhavam

The sense of importance in regard to those that have resorted to them for protection, is generally seen to be changing in the case of masters, out of their being full of concern for the purpose in view.

Kumarasambhavam

In the case of the good, the very accomplishment of the desired object is their reply to the supplicants.

Meghaduta

Everyone becomes happy on attaining the object of his longing; but fruition in the case of kings has misery for its end.

Sakuntala

But how can I divert myself when I am pursuing an unattainable object ?

Vikramorvasiyam

ANGER

A great man never shows his anger to the one who approaches him in an humble manner.

Raghuvamsa

ASCETICISM

This is the holy forest hermitage of *Atri*, a means of accomplishing asceticism, where the wild animals live in peace even without any fear of chastisement, where the trees bear fruits without having put forth flowers which are the cause of fruits and where, therefore, the mighty power of the sage's asceticism is being displayed.

Raghuvamsa

In ascetics, in whom tranquillity predominates, there lies concealed an energy with inherent power of burning; this they manifest like the sun-jewels, which are cool to the touch, when overpowered by other energies.

Sakuntala

The necessary maintenance of life on the wind in a grove abounding in the desire-yielding trees, the performance of ablution for religious purposes in waters fragrant with the pollem of golden lotuses; meditation practised on jewel slabs ; and ascetic exercise in the presence of heavenly damsels; thus these sages are practising penance in the midst of objects which other sages desire to attain by austerities.

Sakuntala

This king, who swerves not from propriety, is, I admit, magnanimous, nor does any one of the classes, even though occupying a lowly station in life, take to follow the wrong path, still, with my mind long accustomed to solitude, I look upon this house thronged with men, as one encircled by the flames of fire.

Sakuntala

Look upon the pleasure-seeking people here as one, that has bathed, looks upon one that is anointed, as one that is pure upon one impure, as one that is awake upon one sleeping, and as one with free movements upon one that is bound.

Sakuntala

They who, for the sake of protecting the earth, first desire a residence in mansions delightful with pleasures of sense,—to them in old age, the roots of trees serve as homes where the one vow of asceticism is rigidly observed.

Sakuntala

ASSOCIATION

Even a dull person attains to cleverness owing to association with a wise one, like turbid water owing to the contact with the mud-dispersing fruit.

Malavikagnimitra

When a being, although in enjoyment or happiness, becomes perturbed on seeing charming objects or on hearing agreeable sounds, then, indeed, he mentally remembers, without being conscious of the fact, the associations of past lives remaining permanently impressed on the mind.

Sakuntala

When through a change of association, your Honour has forgotten the past, how can you be afraid of an unrighteous act ?

Sakuntala

ATTACHMENT

As she is putting together her words, her face with one creeper-like eye-brow raised up, announces her attachment to me, through her thrilling cheek.

Sakuntala

AUTUMN

O my darling, here has come Autumn like a newly-wedded bride, charming in her beauty, having *Kasa* flowers as her garment, the bloomed lotus as her charming face, the cacklings of swans as her tinkling anklets and the ripened *Sali* corn as her slender frame.

Rtusamhara

The nights are whitened by the cool-rayed moon, the earth by *Kasa* flower, waters of the rivers by the swans, the pools by lotus, the woodland by the *Saptachhada* bent by the burden of flowers and the pleasure gardens by *malati* flowers.

Rtusamhara

In the autumn, the breeze is cool owing to the contact with moon-lily, the patches of clouds being vanished, the quarters are charming, the water has ceased to be turbid, the earth is free from mud and the sky is variegated with the clear lustre of moon and stars.

Rtusamhara

The advent of the glorious Autumnal beauty made over the beauty of the moon to the face of the damsels, the cackling of the swans to the be-jewelled anklets and the grace of *Bandhuka* flower to the lovely lips and forsaking the earth is fleeting somewhere.

Rtusamhara

O my love, may this Autumn like a boisterous damsel, whose face is like bloomed lotus, the eye is the opened moon-lily, wearing a garment like newly bloomed *Kasa* flower and whose delicate grace of frame is the moon-lily, grant your heart's first and best desire.

Rtusamhara

BEASTS

Naughty child, why do you tease the beasts which to us are not different from our own offsprings ?

Sakuntala

BEAUTY

Charm has good luck with the loved ones as its fruit.

Kumarasambhavam

The face of Parvati was sweet with the matted hair, in the same manner in which it was sweet with the hair well decorated. A lotus shines brightly, not only with the rows of bees but even when it is in close contact with moss.

Kumarasambhavam

By her, who had taken firm stand on her vow, was made over the pair of things as a trust to take the same back to a pair of beings, movements full of grace to the creepers and tremulous glances to the female deer.

Kumarasambhavam

The body of this one was definitely fashioned out of a golden lotus, delicate by nature and full of strength at the same time.

Kumarasambhavam

That which is often stated, Oh Parvati, *viz.* Beauty is not for a sinful behaviour, that is a statement, not deviating from truth. For, your noble conduct has reached the state of being a lesson, O wide-eyed one, even to the ascetics.

Kumarasambhavam

When Lord 'Sankara' put round ear-rings in the ears of Parvati, her face looked so beautiful that it appeared to be the chariot of *Cupid*, in which he would go to conquer the three worlds and those ear-rings were like the wheels of the Chariot.

Kumarasambhavam

After drinking the wine, the eyes of Parvati were dancing. She was not speaking rightly ; her mouth was covered with the drops of perspiration and she was laughing without any cause. Sankara did not kiss that face of her beloved but drank her beauty through his eyes.

Kumarasambhavam

Just as people feel happy by the approach of autumn season, so also beholding the moon-like face of Parvati.

Kumarasambhavam

The eye-lotuses of Lord Shiva were blossoming and his mind was purified like water.

Kumarasambhavam

Neither lotus surrounded by the moths nor the moon hidden in the clouds stand in competition with the beauty of that face.

Kumarasambhavam

Just as creepers blossom with flowers on them, night is beautified by the rising of stars, river looks beautiful with variegated birds, so also the beauty of Parvati was increased by wearing golden and pearl necklaces.

Kumarasambhavam

The decoration of a maiden is fruitful only when admired by her lover.

Kumarasambhavam

Wearing silken garment and with mirror in her hand, she looked like the autumnal night with moon arisen.

Kumarasambhavam

Lovely forms do command respect.

Malavikagnimitra

My mind was suspecting the want of faithful reproduction of beauty of her drawn in the picture, but now, I consider him by whom she was drawn in picture, to be lacking in perfect concentration.

Malavikagnimitra

The face has long eyes and has the splendour of the autumnal moon ; the two arms are bent at the shoulders ; the bosom is compact and has thick and prominent breasts ; the sides are as though polished ; the waist has the measure of the hand ; and the hips are expansive ; the feet have crooked toes—her body is framed to suit exactly the fancy in the mind of the Dancing-master.

Malavikagnimitra

This, her standing posture with the long lower half of the body upright, is far more lovely than the dancing posture, the standing posture in which, having placed her left hand, the bracelets on which are motionless at the wrist, on her hips, and having made the right hand resembling the branch of the *Syama* creeper hang down loosely, the eyes are cast by her at he inlaid pavement where the flowers are pressed by the toes of her feet !

Malavikagnimitra

My eye has secured its object in its full splendour. In as much as by it was seen the smiling face of the long-eyed one, charming owing to the teeth being slightly visible, as though it were an opening lotus with the filaments not wholly noticeable.

Malavikagnimitra

In endowing her, who is naturally beautiful, with lovely accomplishments, by the Creator is fashioned out an arrow of the God of Love, besmeared with poison !

Malavikagnimitra

Here is my life coming,—expansive at the region of the hips, thin in the waist, raised up at the breasts, and very long in the eyes.

Malavikagnimitra

Possessed of broad cheeks, white like the stalk of *Sara* grass, and wearing but a few ornaments, she appears like the jasmine creeper with leaves ripened in the spring season and a few flowers.

Malavikagnimitra

See, O friend, the wet line of paint drawn on the region of the foot of my beloved, like the first putting forth of leaves of the tree of love consumed by Shiva.

Malavikagnimitra

O charming one, I hope there is now no pain ; O lady of beautiful thighs, in your left foot, tender as a shoot, placed on the tough trunk of the tree.

Malavikagnimitra

This person also has not been putting forth similar flowers in the form of peace of mind since a long time ; with the nectar of touch, fulfil the longing of this one also who has no taste for anything else.

Malavikagnimitra

The state of the white lotus at sun-rise and that at sun-set—states similar to those two, were presented in a moment by the face of the lovely-faced one.

Malavikagnimitra

I know the reason of the nuptial decoration ; still like water put on the leaf of a lotus-creeper, trembles my heart.

Malavikagnimitra

She, who clothed in a silk-garment not hanging too far, and with a few ornaments, appears to me like a night in the month of *Chaitra*, with a few clusters of stars free from mist, with the moon-light on the point of making its appearance.

Malavikagnimitra

The charming gait of the damsels is conquered by the swans, the beauty of the moon-face by the bloomed water-born lotus, the tremulous glances by the blue lotuses and the frowns by the waves.

Rtusamhara

Maidens, radiant at heart out of love, decorate the breasts with sandal cream and with necklaces, adorn the heavy hips with circling waist-bands and the lotus feet with sweet resonant anklets.

Rtusamhara

The flow of sweat, on the ornamental paintings of the golden lotus like faces of damsels, bears the enhancing beauty of the pearls interlaced with other gems.

Rtusamhara

If such is the beauty of maidens residing in a hermitage rare even in a seraglio, then, indeed, are the creepers of the garden surpassed by those of the forest in point of excellence.

Sakuntala

The sage, who wishes to render this artlessly beautiful form capable of penance, does, indeed, purpose to cut the *Sami* tree with the edge of a blue-lotus-leaf.

Sakuntala

A lotus, even though covered with moss, is charming ; the spot, though dark, heightens the beauty of the Moon ; this slender-bodied lady is more lovely even with her bark-cloth ; to sweet forms, what, indeed, is not an embellishment ?

Sakuntala

How else among mortal women could there be the birth of such beauty ? The flash with quivering light arises not from the surface of the earth.

Sakuntala

Arms, on account of lifting up the jar, have their shoulders drooping, and their palms extremely reddened; her abnormal breathing, still causes her breasts to heave ; on her face has gathered a mist of the drops of perspiration, obstructing the play of the *Sirisha* flower placed on her ear ; and the knot of hair being loosened, her tresses, held by her with one hand, are dishevelled.

Sakuntala

Was she endowed with life by the Creator, after having delineated her in a picture, or was she mentally fashioned by him with the combination of all the beauties ? When I consider the omnipotence of the Creator, and her form, she appears to me to be quite a different creation of the jewel of womankind.

Sakuntala

This beauty, worthy of precious ornaments, is disfigured by the decorations that are available in the hermitage.

Sakuntala

Who could she be, with a veil, and with the charm of her person not very clearly manifested, standing in the midst of anchorites, like a tender sprout in the midst of seared leaves ?

Sakuntala

This fellow who has eyes to no purpose is really unable to distinguish such beauty.

Sakuntala

The beautiful maiden almost relieved of her inward stupor appears like the night delivered out of darkness on the rise of the moon or like the flame of the nightly fire almost bereft of dense smoke or like the Ganges attaining perspicuity, after being sullied with the fall of her banks.

Vikramorvasiyam

Perhaps in the act of her shaping was the moon that sheds lustre, the Creator ? Or was it Cupid himself solely concerned with amorousness ? Or was it the flower-bearing month ? For, how can this ancient sage, dulled with Vedic studies and indifferent to sensual pleasures, ever produce such a charming beauty ?

Vikramorvasiyam

Even he, in whose fruitful gaze, O beautiful one, thou comest by sheer chance, becomes uneasy in your absence.

Vikramorvasiyam

O fair bodied one, these your friends, gone to the *Hemakuta* will have a look at your face with its freshness restored, like the moon delivered from an eclipse.

Vikramorvasiyam

Her ladyship with fair brows, eager that she is, meets her equally anxious friends, like the Vernal Glory in unison with the creeper.

Vikramorvasiyam

Here is somebody, wearing armlets of polished gold descending upon the top of the mountain, from the mid-region like a cloud with a streak of lightning.

Vikramorvasiyam

Her bodily form is assuredly the embellishment of all embellishments, the excellent decoration of all decorations, a pattern even for the standards of comparison.

Vikramorvasiyam

My eyes over-fondled by the sight of her beauty, cannot be firmly fixed on the garden-creepers, with their branches bent down, although they have flowered forth.

Vikramorvasiyam

On one hand, the moon-faced damsel is not easy to obtain, but, on the other hand, there is some indescribable working of Cupid.

Vikramorvasiyam

This face of yours, shining with the flashing hue of this jewel placed on your head, bears the splendour of a lotus reddened with the rays of the young Sun.

Vikramorvasiyam

If that fair-limbed lady were to touch the earth with her feet, then there would be seen, in these forest regions, the sands wherein are moistened with showers of rain, the row of her beautiful foot-prints, dyed with red lac and sunk deeply behind, owing to her heavy hips.

Vikramorvasiyam

Here is the breast-garment, of that lady, with deep navel, dark like the belly of a parrot, undoubtedly fallen down as she walked with faltering steps, through anger, and marked with the tears carrying with them the red paint of her lips.

Vikramorvasiyam

BEE

O Bee, how is it that you, ever longing for fresh honey, having in that manner kissed the mango-blossom, have now forgotten it, being satisfied with a mere residence in the lotus !

Sakuntala

This female bee here, seated on a flower, though thirsty, awaits you, being attached to you. Verily, without you she will not drink the honey.

Sakuntala

BENEFACTION

Those, who bear the responsibility of doing good to others and thus go through various miseries, earn great honour and respect.

Kumarasambhavam

BIRD

This bird, bearing the gem with its gold chain hanging from its beak and hovering speedily in circles, is drawing a circle of lines of the same colour as the gem, resembling the circle drawn by a fire-brand.

Vikramorvasiyam

BIRTH

She, the auspicious one, was begotten by the overlord of the sustainers of the earth, *i.e.* mountains, of her who was observing vows, even as is prosperity produced from un-impaired polity by the quality of energy, through right application.

Kumarasambhavam

The sage's daughter, I hear, was born of celestial damsel, and found by him when abandoned by her, like a flower of the *Navamalika* falling, when loosened from its stalk, on an *Arka* tree.

Sakuntala

BLESSING

Thy husband is like Indra, and thy son is a second

Jayanta ; no other blessing, therefore, would be suitable to thee ; mayest thou be like *Paulomi*.

Sakuntala

Having crossed the sea in a chariot whose motion is steady being free from jolting, he will conquer the earth consisting of the seven continents, with no antagonistic warrior to oppose him. Here, from his forcibly subduing all the animals, he is called *Sarvadamana*; but again, by his protection of the world he will acquire the name 'Bharat'—the protector.

Sakuntala

May Indra pour an abundance of rain for the benefit of your subjects. Do you, too, by your extensive sacrifices, please Indra. May you thus pass rounds (revolution) of hundreds of ages with your mutual acts laudable by benefits conferred on both the worlds.

Sakuntala

BOON

By the boon was made harmless his penance which otherwise would have been capable of burning the worlds.

Kumarasambhavam

BREEDING

Bred in a hermitage, this person is unacquainted with deceit.

Sakuntala

BREEZE

The breeze, fragrant on account of its contact with lotuses, and wafting the spray of the ripples of the *Malini* river can be closely embraced by limbs inflamed by love.

Sakuntala

Significant, indeed, is this attribute of this breeze ;

for, sprinkling this *Madhavi* creeper and setting the *Kaundi* a-dancing, me thinks, the *Vayu* plays the role of a lover combining into himself affection and chivalry.

Vikramorvasiyam

BRIDE-GROOM

This is the custom of the world that all new bridegrooms without exception look overcome with bashfulness.

Malavikagnimitra

CALAMITY

Well, I will certainly not enquire of him who takes pleasure in other's calamity.

Vikramorvasiyam

CALUMNY

Why do you seek to sully your family, and to degrade this person also, as a river, washing away its banks, does, to make its clear water turbid, and to uproot the tree on its banks.

Sakuntala

O dear friend ! not only the one who speaks ill of the Great, even the one who hears from him, becomes a sharer of sin.

Kumarasambhavam

CAUSE AND EFFECT

First appears the flower and then the fruit ; first the rising up of clouds, afterwards the shower of water; this is the order of cause and effect ; but prosperity comes before your favour.

Sakuntala

CHARACTER

While dealing with good persons, it is not advisable to differentiate between a man and a woman. Here only their character is to be considered.

Kumarasambhavam

CHARIOT

On account of our rapid descent, the world of mortals presents a wonderful sight. The earth descends as it were, from the summit of mountains rising into prominence ; the trees by their trunks coming into view lose their state of being enveloped in the foliage ; the rivers whose waters had vanished in the narrowness, become manifest as they assume magnitude.

Sakuntala

By reason of the chariot's not touching the surface of the earth, the rims of the wheels have produced no sound ; no dust is seen to rise in the front ; and by your not pulling up the reins, the chariot, although it has descended to the earth is not observed to have done so.

Sakuntala

The clouds when powdered rise in front of the chariot, like columns of dust. The revolutions of the wheels as if produce another circle of spokes in the interstices of the spokes. The long *chowries* placed on the heads of the horses, appear motionless as if drawn in a picture. The banner-cloth stands evenly between the point of the flag-staff and its own limit owing to the breeze produced by the speed.

Vikramorvasiyam

CHILDREN

Alas! Children are so timid.

Malavikagnimitra

Why, indeed, does my mind feel an affection for this child as for my own son ? Surely my childlessness makes me feel a fatherly affection !

Sakuntala

The boy appears to me to contain within himself the germ of mighty energy, remaining like fire in the condition of a spark waiting for fuel to display its blaze.

Sakuntala

The blessed alone, who, bearing on their person their little sons fondly wishing to sit on their lap, with their bud-like slender teeth slightly visible by their innocent smiles, and their charming prattle uttered in indistinct accents, are soiled by the dust of their sons' limbs.

Sakuntala

O you, son of a great sage. Why is it that by you, acting in a way contrary to hermitage life, is violated the practice of forbearance, proper for your birth, although delightful by its being a refuge of animals, as a sandal-tree is by the young of a black serpent ?

Sakuntala

His action itself befitting his form tells that he is not a hermit's son.

Sakuntala

Such is the pleasurable sensation thrilling through my limbs on being touched by this scion of someone's family ; then what happiness must he create in the heart of him, a blessed man, on whose lap he has grown !

Sakuntala

CHITRAKUTA

O thou of charming limbs, yonder the mountain *Chitrakuta* with its mouth of caves resounding with the sound of the waterfalls and having the clouds resting on its peak and hence resembling a fiery bull whose cave-like mouth emits a thundering sound and on whose horns mud sticks on account of playfully striking against a rock or a mound rivets my eyes.

Raghuvamsa

There stands by the side of the mountain the same well-grown *Tamala* tree, the fragrant twigs of which were plucked by me and made for your ear-ornaments which adorned your cheeks which were slightly pale like the sprout of barley.

Raghuvamsa

CLOUDS

Who except the clouds can extinguish the fire in a forest ?

Kumarasambhavam

Since a favourable breeze very gently impels you on, and this *Chataka* here, full of hilarity, is sweetly singing on your left, assuredly the female cranes, arranged in rows from their experience of the pleasure of conception, will attend upon you, so charming to the eyes, in the sky.

Meghaduta

And on hearing that thunder of yours which is grateful to the ear and which has the power to make the earth covered with mushrooms and fertile, the royal swans, eager to go to the lake *Manas*, and having a stock of bits of shoots of lotus-stalks to serve them as provisions on their journey will become your companions in the sky as far as the mountain *Kailasa*.

Meghaduta

Having embraced this lofty mountain, your dear friend, take leave of him who is marked on his slopes with the imprints of Rama's feet worthy of being adored by men ;—of him whose affection for you is evinced, as he, on coming in contact with you, O, cloud, every season sheds hot tears due to long separation.

Meghaduta

O cloud, soar into the sky, with your face turned to the north, from this place, full of wet *Nichulas*, with your flutter gazed at with great astonishment by the simple-minded wives of the *Siddhas*, with their faces turned up to see if the wind was bearing away the peak of the mountain, and avoiding in your journey the blows from the tossings of the huge trunks of the quarter-elephants.

Meghaduta

On reaching its capital bearing the name *Vidisa* famed in all the quarters, you will at once obtain the entire fruit of your love-making, since you will drink the sweet water with its undulating ripples of *Vetravati*, like its face full of the knitting of eye-brows, in a manner charming on account of your thundering on the border of its bank.

Meghaduta

When you, the robber of Krishna's complexion will bend down to drink its water, the sky-rangers will surely turn their eyes and look at the current of that river appearing slender owing to the distance, though large, as if it were a one-stringed necklace of the earth having a big sapphire for its central gem.

Meghaduta

Thereafter, with your thunderings prolonged by their being echoed by the mountain, do you make that *Skanda's* peacock dance, the outer corners of whose eyes are brightened by the lustre of Siva's moon, and whose moulted feather bears circles of streaks of lustre.

Meghaduta

Then entering the country of *Brahmavarta* by your shadow, repair to that field of *Kurus*, memorable for the war between the *Kshatriyas*, where Arjuna poured a rain of arrows on the heads of the *Kshatriya* warriors, as you do heavy showers on the lotuses.

Meghaduta

Having made use, O gentle one, of those waters of the Sarasvati, which the plough-holder (Balarama), refusing to take part in the war out of his affection of his kinsmen, used, leaving off liquor, of flavour so agreeable to him and marked by Revati's eyes, you will be purified internally, remaining black only in colour.

Meghaduta

Thence you should go to the Ganges descending from the Himalayas near mount *Kanakhala* who served as the flight of the steps to heaven to *Sagara's* sons, and who, laughing, as it were, by her form at the frown on Gauri's face, seized the hair of Siva, her hands in the form of waves stretching to the moon.

Meghaduta

Should you think of drinking her water, clear like transparent crystal, obliquely and remaining suspended from the sky by your hinder part, like a quarter-elephant, then by your image mirrored in the stream moving along, the river will at once appear as beautiful as if it were united with the *Yamuna* at a place other than *Prayaga*.

Meghaduta

After enjoying the sight of the various objects of curiosity near the skirt of the Himalaya proceed to the north, looking beautiful by your length extended crosswise like the dark foot of *Vishnu* when ready to put down *Bali*, by the opening in mount *Krauncha*, the gate of flamingos and the very path of glory of the most eminent of the Bhrigus.

Meghaduta

Scatter away with heavy showers of hail-stones, those *Sarabhas* there, who, impetuous to jump up in anger, may suddenly attack you, standing out of their path, only to get their bodies shattered.

Meghaduta

On reaching the mountain, the source of that very river (*i.e.* Himalaya), white with snow and having its rocks scented by the musk of the deer squatting thereon, you seated on its peak for the removal of your fatigue, will possess a beauty, comparable to that of mud turned up by the white bull of the three-eyed God Siva.

Meghaduta

If, while the wind blows, the wild fire, born of the friction of the branches of the *Sarala* trees, which destroys with its sparks the thick tails of the *Chamaris*, should do damage to it, it will be proper for you to extinguish it completely with thousands of water-showers.

Meghaduta

Soaring still higher, you should be the guest of the mountain Kailasa, the joints of whose peaks were loosened by Ravana, which serves as mirror to the females of the gods, and which stands occupying the sky with its peaks white like lotuses, as if it were the loud laugh of Siva accumulated day by day.

Meghaduta

I expect that when you, resembling collyrium powdered and glossy, will be resting on its skirt, the mountain, white like a freshly-cut piece of ivory, will possess a beauty such as fit to be gazed upon with steadfast eyes, like that of the Plough-bearer (Balarama) when the black garment is thrown over his shoulder.

Meghaduta

In the nights, the darkness of which was caused by the vehemently rumbling cloud, the path being shown by the flash of lightning, the wanton women repair in ecstacy to their lovers.

Rtusamhara

The maidens being frightened terribly at heart by the piercing deep rumbling clouds and lightning closely embrace even their guilty lovers in bed.

Rtusamhara

The hills when their stone-slabs are kissed by the clouds resembling the lustre of white lotus, decorated by the streamlets, thronged by the peacocks who have commenced dancing generate curiosity.

Rtusamhara

Does not the breeze cool owing to the contact of the cool water-laden cloud, agitating the bowers hence made fragrant by the flowers, exalt everyone ?

Rtusamhara

Clouds adorned with lightning and rainbow bent low by the burden of water, and the damsels with gleaming gems and waist-bands at once captivate the minds of the travellers.

Rtusamhara

Wedded women besmearing the body with the black sandal and sandal paste and making the braids of hair fragrant by the flowery ornaments, in the evening, hearing the rumbling of the cloud enter hastily the bed room coming from the elders apartment.

Rtusamhara

By the cloud, dark like the blue lotus-foliage, bent low by water, slowly moving being agitated by the gentle breeze, the heart of the wives of the travellers smitten by separation is carried away.

Rtusamhara

By the clouds white like the silver, conch and lotus stalk, being free from water and lighter in burden moving with the speed of the wind, the sky like a king is being fanned by chowries at some places.

Rtusamhara

The rain-bow has vanished in the womb of clouds, lightning the banner of the sky does not flash, the swans have ceased to fan the sky breeze of their wings, with the peacoks with raised beaks have stopped looking at the sky.

Rtusamhara

Oh ! It is a fresh cloud, ready to discharge and not the insolent demon, well-armoured. Here it is the extended rainbow and not a bow, stretched to its further limit. This is again a sharp shower of rain and not a series of arrows and what is shining here as a streak of gold is only a flash of lightning and not my beloved Urvasi.

Vikramorvasiyam

The cloud, charming on account of the golden streaks of lightning, is the splendid canopy. The *Nichula* trees are waiving over me the chowries of their tender foliage.

Vikramorvasiyam

O Lady, with a sportive gait, please take me to my residence in a fresh cloud transformed into an aerial car bearing an ensign in the form of the flashes of lightning and adorned with the fresh paintings in the form of the rain-bow.

Vikramorvasiyam

O cloud, covering all quarters with your continuous showers, I order you to withdraw your wrath. While wandering over the earth if I am blessed with the sight of my beloved, I promise to bear with you in whatever you do.

Vikramorvasiyam

A cool breeze, delightful on account of its contact with the odour of the crust of the earth swollen by your showers, inhaled by elephants in a manner charming on account of their snorting sounds, and causing the wild figs to ripen, will gently blow as you will proceed towards the mountain *Devagiri*.

Meghaduta

With your showers poured out, suck up the water of the river, scented with the fragrant ichor of wild elephants, and having its current obstructed by the clumps of *jambu* trees; the wind will not be able, O cloud, to shake you when thus inwardly full of substance. Everyone void of substance becomes light, fullness contributes to heaviness.

Meghaduta

Seeing the *Kadamba* flowers green and brown on account of half-grown filaments, eating the leaves of the *Kandalis* on marshy banks, with the first buds appearing on them, and smelling the strong odour of the ground in forests respectively, the bees, the deer and the elephants will indicate the path of you, showering drops of water.

Meghaduta

The *Siddhas* looking at the *Chatakas* skilled in catching the drops of rain-water, and pointing out the female cranes formed into lines by counting them one by one, will highly respect you on getting, at the time of your thunder, the eager and hasty embraces from their beloved consorts.

Meghaduta

COMING EVENTS

Remember that the sight of the streak of lightning is preceded by the row of clouds.

Vikramorvasiyam

COMPASSION

The good always attach more importance to the needs of the supplicants than their own interest.

Vikramorvasiyam

COMPLIMENTS

O charming maiden, victorious indeed I am, when you have addressed to me this complimentary expression 'Victory', which is never addressed to any person other than Indra.

Vikramorvasiyam

CONTRADICTION

Please drop the topic. It is not proper to run counter to a good statement.

Vikramorvasiyam

CONVICTION

Simply because it is old, everything is not good; nor again is a poem censurable simply because it is new; the wise take to one or the other after due examination; a fool alone has his judgment, capable of being led by the convictions of others.

Malavikagnimitra

COURAGE

Those alone are courageous whose hearts are not affected even when there is a cause for perturbation.

Kumarasambhavam

CRUELTY

Who will sprinkle hot water on the *Navamalika* creeper ?

Sakuntala

CUPID

O flower-armed God, the multitude of lovers is being deceived by you and by the Moon when on you two they should rely for comfort.

Sakuntala

Your having flowery arrows, and the Moon's cool rays : both these things appear to be untrue in the case of persons like me; for the moon showers fire with rays having cold in the interior; and you, too, make your flower-arrows have the hardness of adamant.

Sakuntala

The shark-bannered God, though incessantly causing anguish to my mind, would be liked by me, if it is that he smites me, with reference to that lady with bewitching long eyes.

Sakuntala

O lady with a slender frame, cupid pains you, but me—he simply burns incessantly. The sun does not cause the lotus to fade so much as he does the moon.

Sakuntala

CURSE

You were repulsed on account of the curse, your husband being harsh to you owing to the obstruction to his memory caused by the curse ; now that he is freed from darkness, yours is the supremacy over him. An image takes no effect on the surface of a mirror having its transparency obscured by dust, but has a clear reflection when it is clean.

Sakuntala

The preceptor pronounced the following curse on her—'Since you completely disregarded my instructions, you will not have a place in the celestial world.'

Vikramorvasiyam

DANCING

Sages consider *Natya* to be a charming pleasant-to-see sacrifice to the gods ; this has been divided into two by Rudra in his body blended with that of Parvati, in this is to be seen the entire conduct of men arising from the three *Gunas*, *Sattva*, *Rajas* and *Tamas* and full of various sentiments ; Dancing the chief and many-sided amusement for people of diverse tastes.

Malavikagnimitra

DAUGHTER

The worries of a father are removed when his daughter is given to a noble bride-groom.

Kumarasambhavam

Mother gets peace of mind when she finds her daughter being treated lovingly by her son-in-law.

Kumarasambhavam

The upper-most desire in the elders' minds is to give away a daughter to a worthy person; and if Destiny itself accomplishes that, then, indeed, the elders have their object achieved without any effort.

Sakuntala

As good luck would have it, the offering of the sacrificer, whose sight has been obscured by smoke, has fallen in the very midst of fire. Child, like education imparted to a good disciple, you have become one that cannot be regretted. This very day I shall send you to your husband's house under the escort of sages.

Sakuntala

At the thought that Sakuntala is to go away today, my heart is smitten with grief; my throat is choked owing to the flow of tears being suppressed; and my sight is heavy through anxiety. Such, indeed, through affection for Sakuntala, is this affliction of me that dwells in a forest, how much then must house-holders be tormented by the fresh pangs of separation from their daughters ?

Sakuntala

As Sarmishtha was to Yayati, so be you the esteemed consort of your husband ; and do you, too, obtain a son destined for imperiality, as she did Puru.

Sakuntala

O, Ye neighbouring trees of the penance-grove ! She, who never attempts to drink water first, unless you are watered, she who, though fond of ornaments, never plucks your leaves through affection for you, she to whom it is a festivity when you first put forth your blossoms, that same Sakuntala now departs to her husband's house ; let her be permitted by you all.

Sakuntala

Here is Sakuntala permitted to depart by the trees, her companions during her residence in the forest, since the sweet note of the cuckoo has been employed as a reply by them.

Sakuntala

O *Vanajyotsna*, although you are united with the mango-tree, do you embrace me, in return, with your arm-like twigs that point in this direction. From to-day, I part from you.

Sakuntala

Having well thought of us, rich in self-restraint, and of your own exalted family, as also of that so well-known flow of attachment towards you of this our daughter, springing up spontaneously and not through the exertions of relations, you should accept her with usual honour as one of your wives. Further than this depends upon destiny ; it cannot, indeed be explicitly stated by the wife's relatives.

Sakuntala

Serve your elders, and act the part of a loving friend towards your co-wives ; though wronged do not act in a refractory way towards your husband, in a fit of jealous anger ; be extremely polite towards your dependants, and not elated with pride in prosperity. Thus do young ladies attain the dignity of a house-wife ; those of an opposite character are a curse to the banes of their family.

Sakuntala

Removed from the lap of my father, like a young sandal-plant uprooted from the side of the *Malaya*, how shall I sustain my life in a foreign soil ?

Sakuntala

Placed in the honourable position of the Chief Queen of a husband of noble birth, engrossed every moment in his affairs, momentous by reason of his greatness, and having given birth to a son, the purifier of his race, as the East gives birth to the holy Sun, you, my child, will not mind the grief of separation from me.

Sakuntala

Parents cannot long bear the sight of their daughter afflicted with separation from her husband.

Sakuntala

After having long been the co-wife of the Earth bounded by the four oceans, and having settled in marriage, your son from Dushyanta that will have no opposing warrior to meet him, you will again set foot in this tranquil hermitage, accompanied by your husband who will have transferred the burden of family cares to the son.

Sakuntala

A daughter is, in fact, another's property ; having sent her to-day to her husband, my inward soul is now intensely serene, as it is when a deposit is returned to its owner.

Sakuntala

DEATH

Only the dull-witted regard the loss of a dear person as a dart infixed in the ear ; while the firm-minded consider the same as a dart extracted, as it opens up for men the gate of bliss.

Raghuvamsa

When even one's body and soul are known to unite and separate, say, shall severance from external objects at all grieve a wise man ?

Raghuvamsa

DECEIT

Can the words of one who, from birth, has never known deceit, be unworthy of belief ? Can those by whom practising-deceit-upon-others is studied as an art, be regarded as infallible speakers of truth ?

Sakuntala

Oh, I have been deceived by a peacock's feather that resembles a faded *Kesara* flower.

Vikramorvasiyam

DECORUM

O, King keep to decorum ; though smitten with love, I am not master of myself.

Sakuntala

By me was raised with difficulty, but not kissed, the face of that beautiful eyelashed-eyed one, the lower lip of which was frequently covered with her fingers, which was charming through the imperfectly uttered words of prohibition and which was turned towards her shoulder.

Sakuntala

DELUSION

O fair-bodied one, let the unpleasant feeling caused by my repudiation of you pass from your heart ; somehow, great was the infatuation of my mind then ; such for the most part are the modes of action towards auspicious things of those seized by a powerful delusion ; a blind man shakes off even a garland of flowers thrown on his head, mistaking it for a serpent.

Sakuntala

Just as there should be a belief that it is not an elephant when its form is before the eyes and doubt should arise when it is walking past, and then there should be a conviction on seeing its foot-steps—of a similar nature has been the delusion of my mind.

Sakuntala

DEMONS

Invincible normally are the demons !

Vikramorvasiyam

DEPARTURE

Her Majesty has gone away unpacified like a river in the rainy season.

Vikramorvasiyam

Attempting to follow her relatives, when discarded from here, stopped when her father's disciple, as venerable to her as her sire himself, loudly bade her stay, and again cast at my cruel self a glance, dim on account of the flow of tears. It is this that pains me, like a barb smeared with poison.

Sakuntala

DESIRE

There is nothing that is not the object of the hearts' cherished desires.

Kumarasambhavam

By one who is keen on counter-acting, a calamity or alternatively by one eagerly longing for prosperity, is an auspicious thing resorted to. Of what use to the one refuge of the entire world, free from desires as he is, are these auspicious practices wherein the *Atma* is affected by longings.

Kumarasambhavam

Who is not mad with joy after the fulfilment of his desire?

Kumarasambhavam

The desire of a virtuous man bears fruit like wish-yielding tree.

Raghuvamsa

Unbridled indeed are one's desires!

Vikramorvasiyam

The realization of one's cherished desires brings in its wake, contrary effects.

Vikramorvasiyam

DESTINY

Peaceful is this site of the hermitage, and yet my arm throbs ; whence can there be any fruition for it ? Or rather things destined to happen find ingress everywhere.

Sakuntala

May my lord get up ! Certainly an evil deed done by me in a past life obstructing the action of my virtue was in those days about to bear its fruit, by which my lord, although compassionate by nature, became hard-hearted towards me.

Sakuntala

Destiny can bring anything under its influence.

Vikramorvasiyam

Dependent on you, indeed, O Destiny, is the happiness of the embodied.

Kumarasambhavam

Whom does uninterrupted happiness attend or invariable misery befall ! Man's condition of life goes up and down again, in the manner of the felly of a wheel.

Meghaduta

Verily, Fate is all-powerful.

Sakuntala

It was a charming engagement, but was falsified by Fate.

Sakuntala

I expect not the fulfilment of my desire ; why dost thou throb vainly, my arm ? Good fortune, once scorned, turns into misery.

Sakuntala

DESTRUCTION

Just from here hath that demon secured prosperity, he, therefore, does not deserve destruction from here only. Even a poison-tree, after having oneself reared the same, it is improper to cut off oneself.

Kumarasambhavam

DISCRETION

The swan takes milk and leaves out the water mixed therein.

Sakuntala

DRAMA

The Assembly of learned people has very often witnessed the enactment of the plays of ancient dramatists.

Vikramorvasiyam

DREAM

May Your Honour enjoy sleep that will bring about union with your beloved in a dream. Or draw a portrait of Her Ladyship and regale yourself by constantly gazing at it.

Vikramorvasiyam

How can I enjoy sleep so as to bring about union in a dream, when my heart is constantly smitten through, by Cupid's shafts ? Nor will the tears fail to wet my eyes even before I complete drawing my fair-faced beloved in a picture !

Vikramorvasiyam

DUTY

The two duties having to be performed in different places, my mind is divided between the two, like the current of a river obstructed by a hillock in front.

Sakuntala

A duty which devolves upon one by birth should not, indeed, be given up, because it is condemned by others. A Brahmana versed in the Vedas, though cruel, when discharging his duty of killing a sacrificial victim, is quite tender with mercy.

Sakuntala

Oh, such is one's devotion to one's duty, that I rejoice at his affliction !

Sakuntala

Hence, indeed, it was that this saintly King, fearful of breach of duty, had a doubt as to his marriage with poor Sakuntala. Or, how is it that love of such a type requires a token of recognition ?

Sakuntala

All house-holders endeavour to amass wealth in the prime of their life; thereafter they retire transferring the responsibilities to their sons.

Vikramorvasiyam

EATING

A glutton cannot but think of edibles every time.

Vikramorvasiyam

EFFORT

Who, indeed, that direct their efforts to useless undertakings, do not become an object of contempt ?

Meghaduta

EMULATION

May you emulate your father with your qualities pleasing to your subjects, as the divine sage *Atri* was worthy of *Brahma*, the Moon of *Atri*, *Buddha* of the cool-rayed one, and His Majesty of *Buddha*. All blessings have reached their climax in your highly esteemed family.

Vikramorvasiyam

The royal splendour shared by your father, who heads the exalted ones, and you mindful of your duty and of undaunted courage, now shines all the more like the river Ganges, with its waters distributed between the Himalaya and the ocean.

Vikramorvasiyam

O swan, give me back my beloved for thou hast stolen away her gait, for, it is but proper that one, from whose person a part of the stolen property is recovered, has to surrender everything for which a claim is tendered.

Vikramorvasiyam

This lotus with the bee humming inside prevents me from going further, since it resembles the face of that lady, producing the hissing note when the lower lip is bitten by me.

Vikramorvasiyam

ENEMY

An enemy, who has recently established himself upon the kingdom, owing to his not taking root in the hearts of the people or ministers, can easily be rooted up, like a tree that has not gone deep into the ground owing to its being newly planted.

Malavikagnimitra

One who attacks a powerless enemy always conquers him.

Raghuvamsa

EYES

The deer fondled by the gifts of cavity-fuls of forest seeds trusted her to such an extent that she measured the eyes of her female friends, standing in front of her, with the eyes of theirs out of curiosity.

Kumarasambhavam

Your intoxicated eyes are naturally red. Therefore, wine will not have any effect on them.

Kumarasambhavam

Madhavya, you have not obtained the fruit of your eyes, for you have not seen the object most worthy to be seen.

Sakuntala

FAITH

One puts faith in one's kindred.

Sakuntala

FALSEHOOD

Sometimes falsehood is more powerful than truth even. Look at the shadow of the earth on the pure Moon. But people take it as a spot in the Moon. Although it is false, people take it to be true.

Raghuvamsa

FAME

If you think me not fit to be killed for whatever reason, be compassionate towards my body in the form of fame ; in persons like me, there is indifference towards the body made of elements that are necessarily perishable.

Raghuvamsa

Fame has to be protected from others by those to whom fame is treasure.

Raghuvamsa

The manifestations of his fame were, as though scattered about in rows of swans, stars and waters, abounding in night-lotuses.

Raghuvamsa

FASTING

May your fast yield multi-farious fruits !

Vikramorvasiyam

FAVOUR

A request addressed to a man pre-eminent by his merits, even though unsuccessful, is rather to be preferred, to one made to a base man, though its object be gained.

Meghaduta

Even an insignificant man, out of regard to previous favours, turns not his back on a friend, who comes for shelter, much less will one so exalted.

Meghaduta

Favour conferred on the great and pleasing by feeling of affection from which it proceeds, bears fruit quickly.

Meghaduta

Both the king and the queen were delighted to find that the cow, though eager to meet the calf, accepted the worship, standing still ; for *in case of great beings, their signs of favour towards those approaching them through devotion, have the desired fruit, placed ahead as though.*

Raghuvamsa

FEAR

Terribly, indeed, is Her Ladyship frightened. For Look ! Her heart, delicate like the stem of a flower, does not yet forego its tremor as indicated by the sandal-paste, lifted up and down between her bosoms.

Vikramorvasiyam

FIRE

Whatever oblation is given to the Sun, you O Agni, give to him. The Sun turns them into the clouds and through them food grows. By that food the mortals live. Therefore, O Agni, you are the father of this world.

Kumarasamb havam

O Agni ! you abide in all the Beings and everyone is born of you. Therefore, you are the life and life-giver of this world.

Kumarasambhavam

FIRMNESS

Who would cause to run in the opposite direction a mind, with its resolve regarding the desired object quite firm and water flowing in the direction of a lower level ?

Kumarasambhavam

FLOWERS

Where the young women have a sportive lotus in their hands ; interweave their hair with the fresh-blown *Kunda* blossoms ; have the beauty of face rendered yellowish-white with the pollen of *Lodhra* flowers ; and wear the fresh *Kurabaka* flowers in their braids, the lovely *Sirisha* flowers on their ears and the *Nipa* flowers, that spring up into existence at the approach of clouds on the line of the parting of their hair.

Meghaduta

Where the trees ever bear flowers and, therefore, are resounding with the hummings of intoxicated bees ; the lotus plants ever smile with lotuses and are begirt with rows of swans ; the domestic peacocks are always endowed with their resplendent plumages and ever shriek with up-raised necks ; and the nights are always lit up by the moon and, therefore, delightful, the envelop of darkness being removed.

Meghaduta

In which city the desire-yielding tree alone produces every kind of female decoration, *viz.* a variegated garment, wine, clever in giving instructions in graceful movements to the eyes, the unfolding appearance of flowers along with sprouts, the different kinds of ornaments, and lac-dye fit for application to the lotus-like feet.

Meghaduta

Shivering the *Sali* corn bent by the burden of fruits, shaking the trees bent by the clusters of flowers, agitating the bloomed lotus, the sky-born breeze incessantly allures the mind of the youths.

Rtusamhara

Pools adorned with pairs of delightful swans, decorated by the shining bloomed lotus and blue lotus and with wavelets caused by the gentle breeze, stir the heart.

Rtusamhara

Cupid having abandoned the peacocks devoid of dance, draws near the swans producing melodious songs, the beauty of blossoms slipping on to trees.

Rtusamhara

The pleasure gardens, charming owing to the fragrance of *Sephalika* flowers, resounding by the flock of care-free birds, and with the lotus like eyes of the doe standing on the fringe, stir the heart of the people.

Rtusamhara

Shaking the lotus, blue lotus and the moon-lily and hence attaining coolness due to the contact with them, the breeze in the morning, shivering the dew drops from the ends of the leaves, incessantly stirs the mind.

Rtusamhara

Damsels decorate their mass of thick curling hair with newly bloomed *Malati* flower and adorn the ears which have trinklets of gold, with blue lotuses.

Rtusamhara

O my love, the *Priyangu* creeper incessantly agitated by the breeze, cool with frost, attaining ripeness, grows pale like a damsel bereft of her love.

Rtusamhara

People with mouth redolent with the perfume of wine of flowers, limbs fragrant by the breath, enraptured by the flavour of love sleep, embraced by each other's arms.

Rtusamhara

The appropriate *Karnikara* on the ears, and the bloomed flowers of *Navamalika* and *Asoka* on the dangling dark locks of the damsels, attain beauty.

Rtusamhara

Youthful fair ones, with a compassionate heart, use, as their ear-ornament, the *Sirisha* flowers which are gently kissed by the black bees, and the tips of whose filaments are very delicate.

Sakuntala

The bud of the mango, though long since burst forth, does not develop its pollen ; the *Kurabaka* flower although protruded, remains in the state of a bud ; the cooing of the male cuckoos falters in their throat, though winter has passed, and meseems, even the God of Love puts back, in fear, his arrow half-drawn out of the quiver.

Sakuntala

Is the *Kurabaka* flower, reddish at its top like the nails of a damsel and dark on its two sides ? The young blossoms of the Asoka tree, pleasing on account of its accumulated redness, is almost ready to bloom up. On the mango tree are to be observed the new blossoms tawny at their ends with the particles of pollen slightly formed. Hence, O friend, I think that Vernal Glory appears to be in the transitional stage between Childhood and Youth.

Vikramorvasiyam

This bower of *Atimukta* creepers, having inside it a marble seat, is receiving you, offering reception as it were with the flowers fallen on account of the movements of bees.

Vikramorvasiyam

FOOD

There with the sight of the preparations of the five-fold varieties of food, it is just possible to forget your uneasiness.

Vikramorvasiyam

FOOLS

The class of fools is guided by the satisfaction of the learned.

Malavikagnimitra

FORCE

Force of wind capable of uprooting trees, is of no avail against a mountain.

Raghuvamsa

Wind may repel smoke, but fire will assuredly reach straw.

Raghuvamsa

FORMALITIES

Your limbs with their excruciating pain, which are closely pressing the bed of flowers, and are fragrant by reason of the quickly faded lotus-stalks, need not observe any formalities.

Sakuntala

FRIENDSHIP

O you, with stooping limbs, the friendship of good is by the wise ones declared to be one that takes place after having exchanged seven words.

Kumarasambhavam

Friendship, they say, has conversation as its antecedent.

Raghuvamsa

How charming is your friendship on account of the equality of age and form.

Sakuntala

Friendship turns in enmity in the case of those whose hearts are unknown to each other.

Sakuntala

Of the good, the eyes softened with affection, fall on their friends, and not deadly arrows.

Sakuntala

GALLANTRY

Gallants, when fallen in love with others, show chivalry with a premium.

Vikramorvasiyam

GANGES

The Ganges serves the purpose of a ladder for the devotees to reach Heaven. It can also give emancipation, destroy all the sins and all the obstacles from the way.

Kumarasambhavam

The Ganges was born from the feet of Lord Vishnu and purifies the three Worlds with her streams.

Kumarasambhavam

Here Anusuya is said to have caused to flow, for the ablution of the ascetics, the three-channelled Ganges from which the Saptarishis cull golden lotuses with their own hands and which is the adorning garland of the crest of Shiva.

Raghuvamsa

GLORY

A glorious man prefers glory even to his body, what to talk of women and other enjoyments.

Raghuvamsa

GOD

The unfailing seed was sown in the womb of the waters by you. Oh Unborn One, as from this seed arose this Universe, including the movable and immovable alike, you are sung by the knowing ones as the source thereof.

Kumarasambhavam

The male and the female are but two parts of your own body, two parts of you with your form split up with the desire of creating the Universe; those very two are declared in the *smritis* as the parents of the creation resorting to birth.

Kumarasambhavam

You, the source of the Universe, are without any source, the end of the Universe, you are yourself devoid of destruction; the beginning of the Universe, you are without a beginning, the Lord of the Universe, you are without any one to lord it over you.

Kumarasambhavam

You know yourself by yourself; you create yourself by yourself; and by just yourself, strong one who has achieved what he wanted to do, you get yourself absorbed in yourself.

Kumarasambhavam

Liquid, compact solid, gross, subtle, light, heavy manifest and other than manifest, all this you are; on your part there is the state of doing as you will in regard to manifestations

Kumarasambhavam

Of those words you are the source of those words, of whom the sacred syllable "*Om*" is the beginning, of whom the utterance is with the three accents, of whom the action is sacrifice and the fruit Heaven.

Kumarasambhavam

You they declare to be the Primordial Matter, who sets in motion the object of human life and just you, who are ever witnessing that and is indifferent, they know to be the person too.

Kumarasambhavam

You are the father even of the *Pitras*, the divinity of even gods; and you are higher than the high and the Creator of creators even.

Kumarasambhavam

Just you, who are eternal, are the oblation and the one who offers it at a sacrifice, the object of enjoyment and the enjoyer, the knowable and the knower too, the one who meditates and that which is the highest, worthy of meditation.

Kumarasambhavam

By you, with a depraved mind even, while desirous of declaring his fault, one very good thing has been said with respect to the Lord. He whom the wise declare to be the source even of the self-born, how would He ever be one with his source visible ?

Kumarasambhavam

O God, you know everything, you are the destroyer of ignorance, you are indestructible, you, by your light of knowledge, can know the present, past and future.

Kumarasambhavam

Ascetics see Him in their bodies and wise men consider Him beyond the fetters of life and death.

Kumarasambhavam

He, who though established in sole supremacy, fruitful in many ways to those who bow down to Him, is himself one having the elephant hide for His garment; who, though he has his body united with that of his beloved, is over and above the ascetics whose minds are not given to sensual pleasures ; who, though He supports even the whole world with His eight forms, has no pride—may that Lord remove your tendency dominated by ignorance in order that you may see the right path.

Malavikagnimitra

Even poison turns into nectar, or nectar into poison through the will of God.

Raghuvamsa

As rain from heaven, having one taste, yet assumes diverse tastes in different lands, so thou, unchanged in essence, yet assumest different forms with the various three qualities.

Raghuvamsa

Immeasurable thyself, thou measureth all worlds; feeling none, thou grandest all desires; unconquered, thou conquerest all; thyself unmanifest, thou dost display the world of seeming.

Raghuvamsa

Men know thee to be far off, even when dwelling in their hearts, free from all desire and yet given to penance; compassionate, though sorrow never touches thee; old and yet unaging.

Raghuvamsa

Thyself unknown, thou knowest all; womb of all things, thyself self-born; Lord of all, thou knowest no ruler; one, yet appearing in manifold forms.

Raghuvamsa

Thou art praised in the seven hymns; thou liest on the waters of seven oceans; thy mouth is the seven-tongued fire; and thou art the sole refuge of the seven worlds.

Raghuvamsa

From thee, four-mouthed, have all proceeded—the knowledge that yields the fruit of the class of four; the division of time into the four Ages; and the four orders of mankind.

Raghuvamsa

Ascetics seek thee that are full of light and seated in their hearts, to win redemption, with a mind that is subdued by constant exercise.

Raghuvamsa

Unborn, yet taking birth; seeking nothing and yet smitting thy foes; sleeping and yet awake—who can tell the truth about thee?

Raghuvamsa

To enjoy objects of senses, such as sound and others; to practise severest penance; to protect all subjects and yet remain indifferent—all this thou art well able to do.

Raghuvamsa

The ways of Bliss, though shown to be diverse by the various systems, yet all lead to thee, as Ganges' streams all fall into the ocean.

Raghuvamsa

Who fix their hearts on thee, offer their deeds to thee, and are free from lust—these find in thee the way that leads to final redemption.

Raghuvamsa

Thy Glory manifest—the Earth and others—is yet immeasurable; who then can measure thee whose existence can be inferred from Holy Writ or inference?

Raghuvamsa

The soul of man thou purgest by his merely recalling thee; so that from this can be known how fruitful must be man's other actions concerning thee.

Raghuvamsa

As the gems in the sea, or the lustre of the sun, even so thy deeds far transcend our praise.

Raghuvamsa

There is nothing that thou hast not, nor is there anything that thou dost seek; birth thou takest and toil, that the world may prosper by it.

Raghuvamsa

That we recount thy greatness and cease from speaking, is due to exhaustion, or weakness and not because thy virtues can be measured.

Raghuvamsa

God appears on this earth for the protection of *Dharma*.

Raghuvamsa

May God endowed with the eight visible forms, protect you—(1) that which is the first creation of the Creator, *i.e.* Water, (2) that which conveys to the gods the oblation offered according to customary rites, *i.e.* Fire, (3) that which is the Sacrificer, (4) and (5) those two that regulate time, *i.e.* the Sun and Moon, (6) that which has sound for its quality and which pervades the Universe, (7) that which they call the source of all seeds, *i.e.* the Earth, and (8) that by which creatures possess breath, *i.e.* Air.

Sakuntala

This is that pair, sprung from *Daksha* and *Marichi*, and removed by one degree from the Creator, which pair the sages declare to be the source of that fiery Energy which exists in twelve forms, which brought forth the Lord of the three Worlds, the Chief of those who partake of the offerings at a sacrifice and which the self-existent Supreme Being chose as the place of His birth.

Sakuntala

May the Eternal One, easily attainable by steady devotion and concentration, bless you with emancipation —the Eternal One, described in the Vedantas as the Sole Being, out-stationing after encompassing the heaven and earth, to whom the designation "*Isvara*", inapplicable to anyone else, is significant in every way, inwardly sought after by the freedom-seekers, with the vital airs well-controlled.

Vikramorvasiyam

GREETING

Here does the queen attended by my beloved rise, out of modesty, to greet me, like the Earth waited upon by Royal Splendour who has forgotten to hold the lotus in her hand.

Malavikagnimitra

GRIEF

Before one's relatives, grief manifests itself, as though with all gates thrown open to it.

Kumarasambhavam

Do not fall a prey to grief like ordinary men, O foremost amongst the self-controlled ! What will be the difference between trees and mountains if both move in the wind ?

Raghuvamsa

Grief, shared with loving persons, becomes easy to bear.

Sakuntala

Being questioned by persons who share her sorrows and joys, it cannot be that the maiden will not communicate the cause of her anguish, lying concealed in her heart.

Sakuntala

What is this, my friend ? Such conduct is, indeed, unbecoming in you. Good men never allow themselves to become the abode of sorrow. Surely, mountains stand unshaken even in a gale !

Sakuntala

HAIR

Friend, be at ease. Don't you remember that we have been made immune to any insult from the foes of gods when the divine preceptor instructed us into the mysterious art of brading the hair called the invincible one ?

Vikramorvasiyam

HAPPINESS

Happiness, which follows in the wake of misery, is all the more welcome, for, it is to the person tormented by heat that the shade of a tree is particularly heartening.

Vikramorvasiyam

HATRED

The dull hate the noble career of the high-souled ones, not common with the people and with its cause very difficult of comprehension.

Kumarasambhavam

HEALTH

The body is verily the best means of carrying out one's own duty.

Kumarasambhavam

HEART

The heart indicates the approaching joy or sorrow.

Malavikagnimitra

My ingenious heart has a misgiving.

Vikramorvasiyam

HEAVEN

I have to wait upon the divine Sun in the summer season, that follows the spring in its wake. I would, therefore, request my friend that he should behave towards her in such a way that she would not remember with regret the heavenly world.

Vikramorvasiyam

Madam, what is there to remember about the heavenly world ? Nothing to eat and nothing to drink there ! Only the fish are emulated by untwinkling eyes.

Vikramorvasiyam

The Heaven is full of indescribable pleasures, who can make one forget of it ? But I can surely assure you that this king, unapproachable by any other woman, would be her bondman.

Vikramorvasiyam

HELP

There appears no obstruction in the accomplishment of an object when high-souled persons serve as middlemen.

Kumarasambhavam

One with helpers alone is able to accomplish an object beset with difficulties; one, even though possessed of eyes, cannot perceive an object in the dark without a lamp.

Malavikagnimitra

The fire secures extreme brilliance through the assistance of the sun; the moon also favoured by the night acquires greatness.

Malavikagnimitra

It is but proper. Indra should help you. You should, on your part, fulfil whatever he desires. The Sun enkindles the fire and the fire the Sun with its heat.

Vikramorvasiyam

HIMALAYAS

There is, in the northern direction, the overlord of mountains, possessed of a divine nature, Himalaya by name, who having plunged into the two reservoirs of water, *viz.* the Eastern and the Western, stands as though it is the measuring-rod of the Earth.

Kumarasambhavaṁ

The Himalaya, having made whom as the calf, while the mountain Meru, skilled in milking, stood as the milker, all the mountains milked of the Earth, pointed out by King Prthu of old, brilliant gems and potent medicinal herbs.

Kumarasambhavam

The Himalaya, of whom the source of infinite excellent things, snow did not become the destroyer of beauty; for, a single defect disappears in a collection of good qualities, like the stain of Moon in his rays.

Kumarasambhavam

Himalaya, who possesses, by its peaks, the state of being rich in minerals, the accomplisher of the amorous decorations of the celestial nymphs and one that has its red hue transferred to bits of clouds, like an untimely twilight.

Kumarasambhavam

Whose summits, possessed of sun, the *Siddhas*, troubled by showers, resort to, having enjoyed the shade that has fallen on the table-land below, of the clouds that move along the slope of the mountain.

Kumarasambhavam

Wherein, even without seeing the foot-prints with their blood stains washed away by the melting of the snow, the mountaineers know the track of the lions, who have killed elephants by means of the large pearls dropped from the interstices of the claws of the lions.

Kumarasambhavam

The Himalaya—where the barks of *Bhurga* trees, red like the spots on the bodies of elephants, having letters inscribed on them with mineral fluid, become useful to the beautiful *Vidyahdara* damsels on account of their acting as love-letters.

Kumarasambhavam

The Himalaya who, filling the portions in the form of the holes of the bamboos with the wind issuing from the mouths of the caves, desires as though to reach the state of one giving the *tanas* to the *kinnars* about to sing in a high pitch.

Kumarasambhavam

The Himalaya where the fragrance arisen on account of the state of the liquid within having flowed on the part of the *Sarala* trees rubbed against by the elephants in order to remove the itching of their temples, renders the peaks odorous.

Kumarasambhavam

The Himalaya, where the medicinal herbs with their lustre passed on to the interiors of the houses in the forms of the caves, become at night, lamps on the occasion of love-sports, not standing in need of being filled with oil for the sake of those moving about in the forest, along with their wives.

Kumarasambhavam

Where even while the path with the snow on it turned into a stone, is giving excessive pain to the regions of toes and the heels, the horse-faced damsels do not change their slow gait, distressed as they are by their hips and breasts, very difficult to be borne on account of their weight.

Kumarasambhavam

The Himalaya—who protects from the sun, the darkness which is afraid during day concealed in the caves like an owl ; indeed, when even an insignificant one has thrown himself on their protection, there is, on the part of those with their heads high up, affection for the former as for a gentleman.

Kumarasambhavam

The Himalaya whose title *viz.* 'the lord of the mountains', the female deer, render significant, by the *chowries*, with their lustre spreading about here and there on account of the shaking of their tails, as white as the rays of the moon.

Kumarasambhavam

Where the clouds with their forms stretching themselves out at the entrances to the houses in the form of the caves, become screens by chance, for the sake of the beautiful wives of the *Kimpurusas*, very much put to shame on account of the removal of their garments.

Kumarasambhavam

The Himalaya—the breeze of which, the carrier of the sprays of the stream of the Ganges with the Devadaru tree caused now and anon to shake, with the feathers of peacocks worn round their waists for speed by the foresters dishevelled, is enjoyed by the *Kiratas*, who have pursued the deer.

Kumarasambhavam

Beholding the Himalayas, the sages said: "We were deceived by performing such a hard penance for attaining heaven."

Kumarasambhavam

The lotuses, growing in the lakes on the topmost region of which the Himalaya, remaining after those that have been plucked by the hands of the seven sages, the sun revolving below, causes to blossom by rays wending upward.

Kumarasambhavam

Having known the state of being the source of the means of sacrifice and the strength capable of sustaining the earth of whom, the Lord of creatures himself conferred on him the position of being the lord of the mountains, with a share in the oblation offered at the performance of a sacrifice duly assigned.

Kumarasambhavam

O Himalayas ! you can say more than what you have already said. Everything is worthy of you, because your peaks are also lofty like your mind.

Kumarasambhavam

That you are the master of immovable things is true, because all movable and immovable things take refuge in your lap. All jewels are in your bosom and India is nourished by your rivers only.

Kumarasambhavam

Just as the clear rivers, which take birth from you, purify the whole world, so also your glory purifies the three worlds.

Kumarasambhavam

HONOUR

By the virtuous people is not expected the honour in keeping with the Vedic injunctions due to a sacrificial post to be done in the case of an iron stake in the cemetery.

Kumarasambhavam

HOPE

Even she bereft of her lover, passes the night appearing to her longer on account of grief. The bond of hope makes persons endure the grief of separation, though heavy.

Sakuntala

Whether it was a dream, or an illusion of magic, or an infatuation coming over the intellect, or the stock of merit, exhausted after having given that much of fruition, it has passed away, no more to return ; and so these false hopes are simply like the crumblings of a river bank.

Sakuntala

HOSPITALITY

The courteous words of your ladyships have themselves done me hospitality.

Sakuntala

HUNTING

It gives skill to cleave moving marks, it acquaints one with the outward signs of their fear and rage ; and braces the hunter's frame by conquering fatigue—wherefore his counsellor approving, he started for the chase.

Raghuvamsa

By means of the chase the body becomes light and free to move, the waist growing attenuated on account of the reduction of fat. The heart of animals, as it is agitated by fear and anger, is observed. It is the highest glory of archery that the arrows hit a moving mark. Vainly, indeed, is chase called a vice ; where else is to be found such amusement ?

Sakuntala

INDISCRETION

In this darkness, the clean and dirty, the standing ones and moving ones, innocent and cunning, all have become the same. Fie upon the kingdom of such wicked persons, where good and bad all go to the same place.

Kumarasambhavam

INHERITANCE

The child in the womb has right to inherit paternal property.

Sakuntala

The riches of families, rendered supportless by the absence of issue, go to others on the demise of the representative of the progenitor.

Sakuntala

INSTRUCTION

Parvati was listening to the instructions of the priest with regard just as the earth scorched with the heat of summer receives the first showers of rain.

Kumarasambhavam

Instruction, indeed, imparted to a worthy recipient shows good results.

Raghuvamsa

INTELLECT

He, of great comprehension, by all the excellences of his intellect, serially mastered the four lores, resembling the four oceans, like the lord of quarters, the four directions by his horses fleeter than wind.

Raghuvamsa

JEALOUSY

Generally, people following the same profession or possessed of equal learning, are jealous of one another's fame.

Malavikagnimitra

By her jealously turning away from here her face, the frontal mark on which is broken by the knitting of the eye-brow, and the lower lip of which is throbbing, was as though exhibited the instruction of the teacher in graceful acting appropriate in fits of anger at the faults of a lover.

Malavikagnimitra

JEWELS

Jewel is born from the ocean only.

Kumarasambhavam

JUDGMENT

Undertaking to give judgment on the part even of an omniscient person single-handed is open to objection.

Malavikagnimitra

KING

The subjects of that ruler did not move astray even by a line from the path trodden right from the days of Manu,—acting like rims of a chariot-wheel which also does not deviate from the beaten path under a skilful driver.

Raghuvamsa

He collected taxes from his subjects just for their welfare; the sun indeed takes in water by evaporation to give it back thousand-fold in the form of rain.

Raghuvamsa

Army was to him a mere appendage; his means of attaining his objects or wealth were just two *viz.* his intellect unimpeded in Scriptures and the bowstring strung to the bow.

Raghuvamsa

The undertakings of him who was guarded in counsel and inscrutable in form and intention were only inferable from the fruit thereof like the impressions of past births.

Raghuvamsa

He protected himself though not afraid of anyone; he practised piety though not indisposed; he amassed wealth without being greedy; and enjoyed happiness without being attached.

Raghuvamsa

With knowledge he had silence; with strength he had forbearance; with charity he had the absence of boasting;—thus qualities being associated with opposing qualities dwelt in him like brothers.

Raghuvamsa

He was like a father to his subjects by disciplining, protecting and supporting them; their fathers were merely instrumental for their physical birth.

Raghuvamsa

Even the pursuit of wealth and desire in the case of that wise king, who punishes those who deserve punishment for the stability of the State and who marry only for progeny, become the pursuit of piety.

Raghuvamsa

He milks the earth for sacrifice; Indra milks the heaven for crops; in this way by exchanging the riches, these two support the two worlds.

Raghuvamsa

To him, a good man though an enemy is acceptable like a bitter medicine to a patient; while a wicked person, though friendly, is fit to be discarded like a finger bitten by a serpent.

Raghuvamsa

He, having received the kingdom, given by his father, shone all the more, like fire receiving the lustre placed in it by the sun at the end of day.

Raghuvamsa

By him, on account of his superior qualities, his subjects were made less enthusiastic about his father, as by the fruit of a mango tree about the blossoming thereof.

Raghuvamsa

Withdraw your well-aimed arrow; your weapon is for the protection of the distressed and not for striking at the innocent.

Sakuntala

He, too, has taken up residence in an *Asrama*, an order of life in which all can resort to him for help etc.; by protecting his subjects he also daily accumulates merit; and of him too, who has subdued all his passions, the holy title of *muni* only preceded by the word 'royal', being praised by couples of bards, often rises to heaven.

Sakuntala

It is the duty of a king that he should be the remover of the misery of a distressed person living in his dominion.

Sakuntala

Ho, true that the performance of religious duty should not be delayed by his Majesty. Yet I cannot make up my mind to announce to His Majesty, who has just left the judgement-seat, the arrival of disciples of *Kanva*, which will again interfere with his repose. Or, this office of governing the people admits of no repose. For, the sun has his coursers yoked once for all. The wind blows day and night. *Sesha* un-intermittently bears the burden of the Earth. And this is the duty of him that claims the sixth part of the produce of land.

Sakuntala

Enjoying solitude with a wearied soul, after having governed his subjects as if they were his children, like an elephant-lord reposing in a cool place, being heated by the sun after having led his herds through the pastures during day-time.

Sakuntala

With the royal staff in your hand, you restrain those that are following the wrong path ; you put down disputes and are competent to protect your people. Wealth being plentiful, one may have, forsooth, a number of relations ; but in you are consummated the duties of kinsmen of the subjects.

Sakuntala

Can it be that the penance of ascetics, who have stored up great religious merit, has been interrupted by obstruction ? Or has evil been worked by anyone, on the animals grazing in the penance-grove ? Or is it that the flowering and fructifying of creepers has been withheld through my misdeeds ? With such various misgivings arising in it, my mind is perplexed through its inability to decide.

Sakuntala

Let it be proclaimed that from whomsoever loving relative people may be separated by death, the king will fill his place, sin excepted.

Sakuntala

Your Majesty's above order has been hailed by the people like a timely shower of rain.

Sakuntala

It is not possible, in the first place, to know my own blunderings through ignorance from day to day. Is there then any power in me to know thoroughly who, among my people, goes by which path ?

Sakuntala

Thirsting for the fresh throat-blood, here shall I kill thee struggling, as a tiger kills a struggling beast.

Let the king who holds a bow to remove the danger of the distressed, now be thy protector.

Sakuntala

The heaven has been rid of the thorns of the demons for the sake of Indra, given to the enjoyment of pleasures by two things pre-eminently—now by your arrows with their joints planed off, and formerly by the claws of the Man-lion with curved nails.

Sakuntala

May the king exert himself for the good of his subjects; may the utterance of those poets, eminent for knowledge, be honoured; and may thy self-existent *Siva*, with his energy diffused in all directions, cancel my rebirth !

Sakuntala

Your Majesty drives away from off the minds of your subjects, the evil inclinations to the farthest limits of your kingdom, as the sun dispels the prevailing darkness to the ends of the world for the benefit of the people. The Lord of the luminaries stands for a while in the middle of the sky and your Majesty also follows the sweet dictates of your conscience in the sixth division of the day.

Vikramorvasiyam

KINGDOM

So save your lustrous body, the enjoyer of a series of auspicious things; for they say that a prosperous kingdom is just another kingdom of Indra, only distinguished from the latter by contact with the earth.

Raghuvamsa

KNOWLEDGE

What is out of the ken of mighty lords ?

Sakuntala

Until the wise are satisfied, I do not consider my knowledge of representation to be perfect. The heart of men, although well instructed, has no confidence in itself.

Sakuntala

KSHATRIYA

The noble word of 'Ksatra' is current in the worlds in the sense of 'one who protects from injury'; what is the use of one's kingdom if one's actions run counter to this norm, or what is the use of the life, stained by ignomy, of such a person ?

Raghuvamsa

LEARNING

May the union, rarely discernible in one place of the goddesses of Wealth and Learning, antagonistic to each other, bring about the prosperity of the god.

Vikramorvasiyam

LIFE

Wise men say that death is the natural state of all beings, while life is a mere change ; if then a creature breathes for an instant, he is assuredly a gainer.

Raghuvamsa

LIGHT

When the sun is shining how can darkness make itself manifest ?

Sakuntala

A person suffering from sore eyes cannot stand the light of a lamp.

Vikramorvasiyam

LION

It is surely the power of the wielder of the thunderbolt that his satellites score a victory over the enemies. For, the reverberations of the roar of the lion, spreading through the hollows of the mountains, frighten the elephants away.

Vikramorvasiyam

LITERATURE

The wise, who can discriminate between good or bad, would do well to listen to this narration of mine. The purity or impurity of gold is indeed detected in fire.

Raghuvamsa

LOVE

Teaching would produce longing even in one free from passion.

Malavikagnimitra

In my eyes there is no pleasure even from a union brought about successfully between two lovers, one of whom is indifferent and the other is restless in love; better is even the destruction of bodies of two who are equally affectionate but who despair of securing each other.

Malavikagnimitra

May the tree of love, which took root with regard to her coming within the range of my ears, through my interest for her; which put forth the shoot in the form of attachment, when she came within the range of my eyes; which has as though put forth buds owing to the horripilation being manifest at the touches of her hand; make me who am pining, conversant with the taste of its fruit.

Malavikagnimitra

They desire to scrutinise minutely the beauty of those lovers whom they meet for the first time, and yet the eyes of the long-eyed ones are not habituated to fall fully on their beloved ones.

Malavikagnimitra

What woman, possessed of expansive hips, causing you misery on account of her vow of being faithful to her husband alone, entered into your unsteady mind through her beauty, do you desire to be one with her arms thrown round your neck, thus herself seizing hold of you, with her shame all cast off ?

Kumarasambhavam

Where the heart-torturing agony and where your weapon inspiring confidence ? What is said that a tender thing is the sharpest, is, O God of love, here illustrated in you.

Malavikagnimitra

Absorbed in the deep thought of her lover, sending the message through her friend, she resembled the beautiful branch of a mango-tree sending message to the Spring through the Cuckoo bird.

Kumarasambhavam

You do not disclose the cause of your longing. Conjecture does not possess the knowledge of the real nature of things, as its essence; still, beautiful one, I make myself the target of these lamentations.

Malavikagnimitra

Love should be reciprocated by love.

Malavikagnimitra

Rightly are the lives of lovers at the mercy of the female go-between.

Malavikagnimitra

Standing repeatedly within the range of my eyes, she vanishes in a moment ; having even come within the grasp of my arms, she, your friend, darts off suddenly ; how possibly can the mind of me afflicted with the torment of love, repose any trust, O friend, in her, owing to the delusion of union in this way ?

Malavikagnimitra

What is the use of giving an answer? My very self in the presence of the fire of love is given by me to your friend, not a master to be served, but a servant who serves in private!

Malavikagnimitra

Dismiss, O beautiful one, the fear of union with regard to me who have been amorously disposed towards you a long time since; do you act towards me who have assumed the state of a mango-tree, the part of the *Atimukta* creeper.

Malavikagnimitra

Courtesy indeed, O *Bimba*-lipped one, is the family vow of lovers, nevertheless, O long-eyed one, the life which is mine, is dependent upon my hopes in you.

Malavikagnimitra

Charming indeed is the entrance of young maidens in the domain of love! For she, shaking all over, obstructs my hand the fingers of which are active in middling with the girdle; she makes her own hands the cover for her breast, while being embraced against her will; while I raise her face with eyes having beautiful eye-lashes to kiss; she turns it obliquely. Under the pretext of refusing to grant my desire she nevertheless does bring about pleasure accruing from the fulfilment of my desire!

Malavikagnimitra

When has your face, O beautiful-bodied one, become without reason the resort of anger even for a moment? Tell me how will the night have the moon's disc obscured by the planet *Rahu* at a non-full-moon period?

Malavikagnimitra

Those that are sorely affected by love are naturally incapable of distinguishing between objects, sentient and insentient.

Meghaduta

Even drops of perspiration are still on thy face, caused by the fatigue of love-dalliance ; whilst thy soul is fled : O fie on the transience of the lives of men.

Raghuvamsa

For the sake of the feast of dalliance, the damsels decorate the body with *Kaliyaka*, make their lotus faces lovely with ornamental paintings and make their hair fragrant with the smoke of black sandal.

Rtusamhara

The damsels with faces wan and pale due to the labour of dalliance beholding the lips scarred by the tip of the teeth no longer laugh loudly.

Rtusamhara

The merciless strain of dalliance of the maidens, in the first flush of youth, is revealed by the scars caused by the teeth on the lips and by the breasts painted with marks, made by nails.

Rtusamhara

At some place the damsel, with mirror in hand, adorns the lotus face in the rays of the morning sun and looks at the lips drawing it with the fingers, the essence of which was drunk by the lover.

Rtusamhara

At some place the other maiden whose body is fatigued by much labour of dalliance, lotus eyes are red due to waking at night, the braids of hair dishevelled and strewn on the shoulders due to the seizure by the lover and warmed by the rays of the delicious sunshine is dosing.

Rtusamhara

Other damsels, having the end of the hair black as clouds, bodies bent by the burden of wide upheaving breasts, removing from the head the garlands devoid of charming fragrance, are indulging in braiding the hair.

Rtusamhara

Another maiden, whose body is scarred by the nails and whose eyes are troubled by the dishevelled dark locks of hair, beholding the body, enjoyed by the lover, with a smile, decorating the lovely lips is putting on bodice.

Rtusamhara

Here are other delightful women fatigued by the love-play of a long duration, the slender frame being worried and manifesting horripilation on the nipple of the breasts and are using collyrium.

Rtusamhara

Maidens at night, being delighted with the lovers, drink delicious wine, the lotus on which is quivering by the scented breath, for the sake of stirring the lusty desire.

Rtusamhara

One damsel, whose radiance of love has been vanished and the nipples are made hard by the embrace of husband, in the morning beholding her own body enjoyed by the lover smiling slowly slips from the bed-room to the other room.

Rtusamhara

Another maiden of charming beauty, slender waist and heavy hips, at the flush of dawn, binds her dishevelled hair curly at the top, from which the chaplet of flower, fragrant with the perfume of black sandal has slipped down.

Rtusamhara

Other maidens, distressed as they are by their heavy-hips, bent a little near the waist, strolling slowly by the heavy burden of breasts, quickly forsaking the night vestment of dalliance, are wearing garments befitting the day-time.

Rtusamhara

Damsels, seeing the scars of nails on the nipple, touching the tip of the lips, resembling the tender leaves, charmingly blushing, beautify the faces at the rising of the sun.

Rtusamhara

The garlands wet with white sandal cream on the breasts and armlets on the hands and girdle on the hips come in contact with the damsels pining for love.

Rtusamhara

The damsels, though their lovers are nearby, become excited and struck with love, disturb the loosened garments of their body.

Rtusamhara

Formless Cupid makes the frames of the damsels slender, pale, impetuous, sluggish in love and teaches them to reveal their grace.

Rtusamhara

Maiden, languid with the wine of love, forsaking the heavy garments, puts on thin attires dyed by the juice of *Laksha*, perfumed by the smoke of black *Aguru.*

Rtusamhara

Cupid made the limbs of the damsels gestureful, sluggish, drowsy, the speeches slanty with wine and made the glances amorous.

Rtusamhara

The white breasts are made besmeared with sandal mixed with Saffron and with musks of deer's navel by the glamorous damsels, sluggish by drinking wine.

Rtusamhara

Forward moves my body, while backward runs the restless heart, like the china-silk cloth of banner borne against the wind.

Sakuntala

True that the dear one is not easy to obtain; yet my mind feels comforted on perceiving her emotion of love. Even though love has not gained its object, reciprocity of solicitation gives delight.

Sakuntala

I have no heart to bend this strung bow on which an arrow is fixed, against the deer, by whom, living in the society of my beloved, instruction was, as it were, given to her in casting sweet glances.

Sakuntala

When I turned towards her, her eye was withdrawn by her and a smile bloomed on her face though apparently from some other cause unconnected with me. Thus the feeling of love, obstructed in its operation by modesty, was neither displayed by her nor smothered.

Sakuntala

This body of my beloved with the unguent of the *usira* applied to the breasts, and with an only loose bracelet of lotus-stalks round the arm, though full of torment, is exceedingly lovely. Granted that the affliction caused by the operation of love and heat is equal ; yet the injury caused to young maidens by heat is not so charming.

Sakuntala

O you, with bewitching eyes and ever abiding in my heart, if you consider my heart, that is devoted to none else, as otherwise, then, already slain by the shafts of love, I am slain once more.

Sakuntala

Since this shoulder of mine, come in contact with that of the beautiful damsel possessing round hips, on account of the jolt of the chariot, has aroused horripiltion on my body. It is as though the sprouting of love in me by the mind-born one.

Vikramorvasiyam

O creeper, thou hast, indeed, blessed me in creating a momentary obstruction in her movement since she was observed by me, with her pupils turned to the corners and her face half turned round.

Vikramorvasiyam

What a wonder, that love creates a passion for inaccessible objects.

Vikramorvasiyam

This celestial damsel flying through the sky, forcibly snatches away my heart from my body like the female royal swan, taking away a fibre from a lotus stalk with the tip broken off.

Vikramorvasiyam

From the moment the celestial nymph was seen by me, she has taken possession of my heart, breached by the infallible shaft of Cupid.

Vikramorvasiyam

Cupid has already smitten my heart which is difficult to persuade from pursuing an unobtainable object. How much more will it be distressed in the presence of the mango tree in the garden with their withered leaves plucked off by the Malaya breezes and with the appearance of tender blossoms on them.

Vikramorvasiyam

Either she does not know my extremely poignant mental suffering or she completely disregards my love, knowing it by her super-natural powers. May Lord Cupid consider himself triumphant by making my longing for union with that person vain on account of its fruit not borne out.

Vikramorvasiyam

My Lord, if I, unknown to you, were to behave towards you desperately in love with me, in the manner as you construe, why should then these breezes from the *Nandana* Park be so extremely hot to my person when I am lying on a bed of *Parijata* flowers, crushed owing to my restlessly rolling thereon ?

Vikramorvasiyam

O auspicious lady, you speak of that lady of pleasing complexion as being uneasy on my account, but hardly do you think of myself pining for her. Common indeed, to both of us, is this prayer born of love. Heated iron is fit to be welded with heated iron.

Vikramorvasiyam

Don't you lose your heart. She assuredly is deeply in love with you. I hardly think she will slacken her love towards you, which has reached this stage.

Vikramorvasiyam

At the time of her departure, she, not being mistress of her own person, as though deposited with me her heart, full under her control, by means of her signs which were clearly discernible by the tremor of her bosom.

Vikramorvasiyam

Love increases hundred-fold when the pleasure of union is obstructed even like the current of a river, the violent flow of which is checked by the impediment of uneven rocks.

Vikramorvasiyam

Friend, it is Love that orders you—"Lead me quickly to the residence of that handsome person."

Vikromorvasiyam

Neither the soft flowery bed, nor the rays of the moon, nor the sandal-ointment applied all over the body, nor the pearly necklaces have the power to dispel my love-torments. Either that divine maiden or talks about her indulged into in private alone can lessen them.

Vikramorvasiyam

The shoulder of mine, pressed against hers owing to the jolt of the chariot, is the only blessed limb of my body, the rest of my body is a load that the earth has to carry in vain.

Vikramorvasiyam

Dressed in white, putting on auspicious ornaments only, with her curls decked with the sprouts of the holy *Durva* grass, appears to be pleased with me by her person that has abandoned its haughtiness under the pretext of this vow.

Vikramorvasiyam

No one else but she would gladden my love-torn person, with the mere touch of her hand. The red lotus does not bloom up by the solar rays as it does with the lunar ones.

Vikramorvasiyam

I did not consider myself to be so much blessed when I secured the sovereignty of the whole world, marked by the edicts, coloured with the gems in the coronets of the vassals, and the insignia of which was that one Royal Umbrella ; as I am to-day, when I have become the loving servant of this ladyship.

Vikramorvasiyam

Love deep-rooted is really intolerant.

Vikramorvasiyam

LOVE LETTER

This declaration of my beloved couched in this letter full of charming meaning and suggestive of her equal love is, O friend, as it were the face of the bewitching damsel in contact with mine with the eyelashes upraised.

Vikramorvasiyam

Friend, the characters will be soiled by the perspiration of my fingers. Please hold this letter of my beloved.

Vikramorvasiyam

O venerable southernly wind, the favourite companion of the Vernal season ! Scatter away for the sake of perfume, the pollen of flowers of creepers gathered by the Spring. Why should you take away in vain the letter of my beloved, expressive of her love ? For you, who were also in love do understand that it is by such means as these resulting in diversion of the mind, that a love-lorn person is able to hold himself.

Vikramorvasiyam

LOVE PLAY

Shall I, with the cool and languor-removing fans of lotus-leaves, set in motion the cool breezes ? Or, O you, with thighs beautifully tapering like the forearm, shall I, placing your lotus-red feet in my lap, shampoo them so as to soothe you ?

Sakuntala

My beloved remaining invisible herself would, at least, let the jingling sound of her anklets fall upon my ears. Or would she, stealthily coming from behind, close my eyes with her lotus-like hands ? Or descending upon this place and moving slowly through bashfulness, would she be escorted perforce step by step into my presence, by her ingenious friend.

Vikramorvasiyam

LOVERS

The lover is difficult to be obtained by me ; be, O heart, without any hope with respect to him. Ha ! The outer corner of my left eye is throbbing somewhat ! Here he is seen after a long time ; how should he be got near ? My Lord, know me to be dependent upon you, full of ardent longing for you !

Malavikagnimitra

How similar to action is the working of a lover's mind ?

Sakuntala

That she cast an affectionate glance, although directing her eyes in another direction ; that on account of the heaviness of her hips she moved slowly, as if through sportiveness ; and that when opposed with the words 'Don't go,' that friend was addressed by her reprovingly : all that, indeed, I fancy had reference to me. Ah ! A lover sees his own-self everywhere !

Sakuntala

LOTUS

The lotus retains not its beauty on the disappearance of the sun.

Meghaduta

LUST

Lustful men alone are allured by honeyed words, full of falsehood, of women seeking to encompass their own object.

Sakuntala

MANHOOD

He, possessed of a broad chest, having bull-like shoulders, tall like a *Sala* tree, possessed of long arms, was as though the Dharma of Kshatriyas resorting to a body fit for its work.

Raghuvamsa

With his self, excelling in strength all others, overpowering the lustre of everyone else and topping amongst all, he remained overpowering the earth, like the Meru remaining, spanning the earth with its form possessing wealth, surpassing that of all, excelling in lustre all others and overtopping all.

Raghuvamsa

MARRIAGE

True that I do not remember the daughter of the sage now repudiated, as having been married by me. But my heart, aching poignantly makes me believe her to be so as it were.

Sakuntala

You are known to us as the foremost of the worthy, and Sakuntala is virtue incarnate. It is after a long time that the Creator, thus bringing together a bride and a bridegroom of equal merit, has not incurred censure.

Sakuntala

The sage, indeed, deserves to be insulted by you, who approved of the conduct of his daughter seduced by you, and who, in asking acceptance of his daughter, has adjudged you worthy of the gift, just as one would a thief by offering him one's stolen property.

Sakuntala

MATURITY

He who is not attracted by objects of senses, who has fully mastered them and who is given to piety, is possessed of maturity without old age.

Raghuvamsa

MEMORY

The King's infatuation is, indeed, to be wondered at, not so his recollection.

Sakuntala

This mind of mine is freed from darkness which obstructed the memory of my love for the hermit's daughter, and at the same time, the mango-blossom-shaft has been affixed to his bow by the mind-born God, wishing to strike me.

Sakuntala

MERIT

Merits, indeed, gain admiration everywhere.

Raghuvamsa

Excellent forms do not belie their merits.

Sakuntala

An inanimate thing may not possibly appreciate merit.

Sakuntala

MESSENGER

Of which enemy of yours, even though he be initiated by *Usanas* in polity, shall I, please tell me, with love as my messenger appointed to achieve the mission entrusted to him, the material prosperity and Dharma, religious merit, like the very much augmented stream of a river injuring its two banks.

Kumarasambhavam

MIND

Surely they must be Rati and the God of Love! for, among thousand kings she only chose one who was her equal; verily the mind is conscious of the companionship of a former birth.

Raghuvamsa

In matters of doubt, the inclinations of the mind are, to the good, an unerring guide.

Sakuntala

MISERY

When the adorable Sun goes towards the western direction, the twilight also follows him. In the morning when she remained with him, how could now she abondon him in misery ?

Kumarasambhavam

MISFORTUNE

With so much, misfortune will not leave me even now; but then a pimple has grown upon the ulcer.

Sakuntala

Misfortunes assail a man when there is a loop-hole for them.

Sakuntala

Alas ! Misfortunes never come singly in the case of those suffering from adverse fate !

Vikramorvasiyam

Rightly has it been said that other's misfortune, though severe, is always bearable; for she, blinded with passion, has started enjoying the ripening fruit of the

Raja-Jumbu tree as if it were the lower lip, utterly disregarding this prayer of mine who am plunged in dire distress.

Vikramorvasiyam

MODESTY

Where the great dynasty of *Raghuvamsa* sprung from the Sun, and where my intellect with a limited range ! I am desirous, through folly, to cross the ocean difficult to cross, in a small raft.

Raghuvamsa

I, being dull, and yet aspiring for fame as a poet, shall become an object of ridicule like a dwarf greedily extending his hand for a fruit which only a tall person can pick.

Raghuvamsa

I would get a-going in this dynasty, the door to which is opened already by the ancient poets, like the entry of a thread in a jewel perforated by a diamond in.

Raghuvamsa

Trees bend down with the rising yield of fruit; clouds hang very low when charged with new water; good men do not become arrogant by riches; this is but the nature of those who are benevolent unto others.

Sakuntala

MOON

The moon which was not seen in the day time now has arisen. It appears as if by the request of night he is opening all the secrets in the form of moon-light in the eastern direction.

Kumarasambhavam

This newly arisen moon is red like the ripe *Pringu* fruit. The moon in the sky and its shadow in the pond appears like the pair of *Chakrvaka* birds separated at night.

Kumarasambhavam

Now the lotuses are closed and darkness is removed by the spreading of moon-light. It appears as if moon with fingers in the form of rays, removing the hair in the form of darkness from the face of maiden night is kissing her, and night maiden also has closed her eyes in the form of lotuses to enjoy fully the kiss.

Kumarasambhavam

Now the moon is removing darkness and is assuming whiteness. It is rightly said that if by chance some vice comes in the pure-minded persons, it does not remain there for a long time.

Kumarasambhavam

Beholding the shining rays on the buds of the wish-yielding tree, it appears, as if the moon-light has come to prepare moon-necklaces for wish-yielding trees.

Kumarasambhavam

As this mountain is high and low at different places, there is moon-light somewhere and darkness elsewhere. It appears like an intoxicated elephant who is painted with different colours.

Kumarasambhavam

The moon-light on the earth seen through the leaves of the trees looks like flowers fallen from those trees.

Kumarasambhavam

Moon, the delight of the eyes, with heart-captivating rays, the showerer of charming cool dew drops, burns incessantly the limbs of the damsels smitten down by the shaft besmeared with the poison-like separation of their husbands.

Rtusamhara

The sky, devoid of clouds, studded with moon and stars, manifests the exquisite beauty of the reservoirs of water bestrewn with ample bloomed *Kumuda* and goose and adorned with charming water having the hue of emerald gem.

Rtusamhara

What marvel, if the twin *Visakha* stars follow the new digit of the moon.

Sakuntala

The moon dispels that nocturnal darkness which the sun is not able to chase away.

Sakuntala

The moon looks fine from the terrace.

Vikramorvasiyam

O ! The rise of the moon seems to be near at hand. Since the Eastern direction presents a charming view with the darkness being dispelled.

Vikramorvasiyam

With the darkness driven away by the rays of the moon, concealed behind the Eastern-mountain, the face of the Eastern direction captivates the mind as if by the orderly typing up of a lady's curls.

Vikramorvasiyam

O Lord of night ! A salutation to you who resort to the Sun for the sake of the religious activities of the good, who gladden the gods and the Manes with the offerings of nectar, who dispel, at the night, prevailing darkness, and who have placed yourself on the crest of Lord Siva.

Vikramorvasiyam

The torches, indeed, are superfluous in the presence of shining moon-light.

Vikramorvasiyam

MORNING

In the morning the lotus having the beauty of the face of exquisite maiden, roused by the rays of the sun, sweetly blooms and also the moon-orb being vanished the moon-lily, disappears like the laugh of the damsels when their husbands depart.

Rtusamhara

MOUNTAIN

Yonder appears that sky touching peak of the Malayavat mountain, upon which the clouds poured down new showers along with me, who let fall the drops of tears caused by the pangs of your separation.

Raghuvamsa

NATURE

This *panchavati* where the young mango-trees were reared up with waters of the jars poured by yourself, though of slender waist and where the black antelopes are looking upwards with their heads lifted, being seen after the lapse of a long time, gladdens my heart.

Raghuvamsa

Here in the groves of the reeds, near the bank of the Godavari, I remember to have slept, resting my head in your lap in seclusion, after returning from the chase and having my fatigue allayed by the breeze cold on account of its coming into contact with the waves of the river.

Raghuvamsa

NIGHT

The night, like a maiden wearing star-like glittering ornaments, having the moon freed from the veil-like cloud as her face and putting on pure moonlight-garment is growing day by day.

Rtusamhara

I passed the day with no difficulty, forgetting my uneasiness on account of Court-business; How can I pass the night with its watches long-drawn in the absence of diversion ?

Vikramorvasiyam

Friend, with the advancing night my love-torment also becomes unbearable.

Vikramorvasiyam

NOBILITY

His expressions, indeed, betray his nobility. Or is it a miracle if the divine elixir oozes out of the moon?

Vikramorvasiyam

Noble persons do not suffer from misfortune for a long time.

Vikramorvasiyam

OBSTRUCTION

I wish myself many happy returns of such obstructions when accompanied by such presents.

Vikramorvasiyam

OCEAN

Look at the foaming ocean divided as far as Malaya mountain by the bridge, like the clear autumnal sky, resplendent with beautiful stars and divided by the galaxy.

Raghuvamsa

This, it is said, was enlarged by our ancestors, who excavated the earth in search of the sacrificial horse of their father, King Sagar, who was desirous to complete the Horse-sacrifice, when the horse had been taken to nether regions by the sage Kapila.

Raghuvamsa

The rays of the sun hold a watery foetus from this; here the jewels get developed ; he maintains the fire of which the fuel is water ; and the gladdening light of the moon was produced by him.

Raghuvamsa

The form of this ocean, which attains to different states and which, on account of its vast expanse, extends over ten quarters, cannot be defined with reference either to its nature or its measure, like the form of Vishnu, who covered the whole earth with his three steps.

Raghuvamsa

On which the Supreme Being, who practises deep contemplation at the end of each quaternion of *yugas*, reposes, after having annihilated all the worlds and being prayed by the First Lord Creator seated on the lotus sprung from the Supreme Being's navel.

Raghuvamsa

Mountains by hundreds, of which the pride was humbled by Indra, who is known as the breaker of mountains and who cut off their wings, resorted to this sea for shelter as a protector, just as the kings harassed by their enemies solicit the shelter from a pre-eminently just and neutral monarch.

Raghuvamsa

The clear waters of this ocean, that swelled at the time of Deluge, served as a momentary veil to the face of the goddess, Earth, that was being raised from the nether regions by the First Being, who was the incarnation of Vishnu in the shape of the Great Boar.

Raghuvamsa

This ocean whose mode of enjoying a wife is different from that of others and who is clever in offering his lips of waves, drinks the rivers that are naturally bold in offering their mouths and also makes them drink himself.

Raghuvamsa

Look at these sea-foams divided into two parts by the porpoises, as huge as elephants, springing suddenly upwards. These foams, gliding by their cheeks, bear for an instant the resemblance of *chowries* at their ears.

Raghuvamsa

On seeing in crores pearl-necklaces with precious stones forming their central gems ; conches, pearl-shell, emerald gems, dark-green like young grass, with their shooting rays spread upwards, and pieces of corals, arranged for sale in the market-places whereof, the oceans appear to be so despoiled of their treasures as to have only water left in them.

Meghaduta

This ocean on account of the cloud, which as soon as it began to drink water, was turned round and round by the force of the whirlpool, appears in a great way, as it were, churned again by the mountain *Mandar*.

Raghuvamsa

The beach of this briny ocean, which resembles an iron disc, looks thin on account of its being situated at a great distance from here and appears dark on account of the rows of *Tamala* and *Tala* forests grown on it. Its beach, therefore, resembles a thin line of stain adhering to the sharp edge of the iron disc.

Raghuvamsa

Now, in consequence of the high speed of the car we have reached, in a very short time, the coast of the sea, where the pearls are lying scattered, being thrown out by the oysters, that have opened their shells on the strand and where the rows of *arecanut* trees are bent down under the weight of their fruits.

Raghuvamsa

These whales, with their mouths wide open, take in the water at the mouths of river together with other acquatic creatures and then toss upward the water through their perforated heads after closing down their jaws.

Raghuvamsa

Here a group of conch-shells, suddenly thrown up by the force of the waves amongst the coral reefs, which aspire to resemble your lower lip, somehow recede with difficulty, their mouths being entangled in the upright of coral reefs.

Raghuvamsa

OMEN

This throbbing right arm inspires me, who am deeply afflicted with confidence, as you do with your hope-stirring words.

Vikramorvasiyam

PAINTING

I conjecture that this lady here, who at the side of the mango-tree, having its tender foliage glistening with the sprinkling of water, is painted as if a little exhausted, with a braid of hair from which the flowers have dropped down on account of the slackening of the knot, with a face having drops of perspiration appearing on it, and with arms sunken a great deal—this I believe is Sakuntala, the other two are her companions.

Sakuntala

The darkish impression of my perspiring fingers is observable on the edges of the drawing and here my tear, that dropped on the cheek of the painting, is noticeable from the coming up of the colour.

Sakuntala

Whatever may not be right in this picture is corrected ; yet her beauty is only partially represented by the delineation.

Sakuntala

Having first repudiated my beloved when she personally came to me, and now thinking highly of her drawn in this picture, I have, O friend, entertained a longing for mirage after having crossed on my way, a stream having abundant water in it.

Sakuntala

There is to be drawn the river *Malini*, with pairs of swans reposing on its sandy banks, and on both sides of it the sacred adjoining hills of the Himalaya, with the deer seated on them ; and under a tree, with bark-garments suspended on its branches, I wish to paint a doe, rubbing her left eye against the horn of a black buck.

Sakuntala

My friend, a *Sirisha* flower, with its stalk fastened on her ear and its filaments hanging down to the cheeks, has not been pointed ; nor has a necklace of lotus-fibres, tender like a beam of the autumnal moon, been drawn between her breasts.

Sakuntala

To me experiencing the delight of beholding my beloved, as if personally present before me, with a mind wholly wrapped in her, you have, by reviving my memory of the truth, again transformed her into a picture.

Sakuntala

PALACE

How charming, indeed, is the appearance of the royal palace in the evening. The peacocks, languid with slumber at night-fall, are perching on the roosting rods as though they are carved out, the pigeons seem to be confused on the eaves with smoke of incense issuing out through lattices.

Vikramorvasiyam

His Majesty, surrounded by the torches held in their hands by the female attendants, presents the appearance of a moving mountain, with his wings uncut, and having on its slopes, the tall *Karnikara* trees in full blossom.

Vikramorvasiyam

By his marble staircase resembling the ripples of the river Ganges, may Your Majesty ascend to the *Maniharmya* palace, pleasing at evening time.

Vikramorvasiyam

PALMISTRY

Hand, stretched forth through longing for the objects of attraction, with its fingers connected like a web, appears like a solitary lotus tinged by the early dawn with its glow enkindled, and having the intervals between its petals yet imperceptible.

Sakuntala

PARENTS

Parents cannot long bear the sight of their daughter afflicted with separation from her husband.

Sakuntala

PARVATI

By *Parvati*, the Himalaya was both purified and adorned, like a lamp by its flame, big on account of its lustre, like the path of heaven by the Ganges, like a learned man by his speech, possessed of polish.

Kumarasambhvam

With the impressions of the teaching in previous life firm, the lores mastered by her in the former birth, approached, at the hour of instruction like rows of swans approaching the Ganges in autumn and its own splendours approaching the great medicinal herb at night.

Kumarasambhavam

Then, in due course, she stepped into the stage of life subsequent to childhood, the natural decoration of her tender frame, the means of intoxication not called as "wine", the missile of Cupid surpassing the flowers.

Kumarasambhavam

Her body, made manifest by fresh youth, became charming all over like a picture drawn with the brush of a painter, like a lotus made to blossom by the rays of the sun.

Kumarasambhavam

Her feet, emitting redness, as it were, on account of her stamping them on the ground, by means of the lustre of the nails of the raised big toes, had on earth the beauty of land-lotuses not staying in one place.

Kumarasambhavam

She, with her limbs drooping was, as though, instructed in the matter of her movements, where the planting of steps was enriched with grace, by the royal swans only too eager for a counter-instruction, desirous of receiving in return the jingling of her anklets.

Kumarasambhavam

On the part of the Creator, who had created her thighs charming, round and tapering at the same time and not too long, there was, in the matter of the creation of the remaining limbs, an effort, as it were, in respect of the loveliness that was to be brought into existence.

Kumarasambhavam

The trunks of the lords of elephants, on account of their ruggedness in skin and the excellent plantain trees on account of their inherent coldness, even after having secured great beauty in the world, had themselves left out as the standards of comparison for her thighs.

Kumarasambhavam

By this much is the seat of the strings of the waistband *i.e.* the hips of the one not at all censured, having beauty which is easily inferable, that it was subsequently placed by *Shankara* on his lap, which could not be even so much as longed for by any other woman.

Kumarasambhavam

The thin line of fresh hair which having gone past the knot of her garment on the waist, had entered into the cavity of her deep navel, shone like the lustre of the central blue gem of her waist-band.

Kumarasambhavam

The girl of sixteen years' age with her waist slender like the middle portion of a sacrificial altar, bore on the middle part of her body a triplet of folds of skin, which was beautiful, as though it were the flight of steps, kept on purpose there by fresh youth for the ascent of Cupid.

Kumarasambhavam

The pair of breasts, yellowish bright in complexion and pressing against each other, of the one possessed of lotus-like eyes, developed to such an extent that between them with dark nipples, space for even a lotus-thread was unobtainable.

Kumarasambhavam

Her arms were possessed of a tenderness greater even than that of the *Sirisha* flower, her arms which were made the nooses round the neck of *Shankara* by Cupid, even after he was defeated by Lord Siva.

Kumarasambhavam

On the part of her neck raised by her breasts and on that of the necklace of pearls which was round, on account of producing beauty in each other, there was, in common, the state of adoring and being adorned by each other.

Kumarasambhavam

If a white flower were placed in tender sprouts which are reddish, or if a pearl were to stand in a spotless coral, would either imitate her bright smile the lustre of which has spread on her red lips.

Kumarasambhavam

When she, with her sweet words was speaking in a voice that was showering nectar, as it were, even a female cuckoo became one, with her notes jarring to the listener like a lute which is ill-tuned grating on the ear on its being struck hard.

Kumarasambhavam

Was the unsteady glance, in no way different from a blue lotus in the midst of a strong breeze, taken by the broad-eyed Parvati from the female deer, or was it indeed taken from her by the female deer ?

Kumarasambhavam

On seeing that beauty, which was created with a pencil with collyrium and which belonged to her two eye-brows with their lines broad, having seen that beauty skilled in graceful movements, the Cupid gave up his pride on account of the beauty of his bow.

Kumarasambhavam

If there be a sense of shame in the heart of the lower animals seeing that beautiful mass of hair of the daughter of the lord of the mountains, the females of the *Camara* deer would certainly relax their fondness for their own hair.

Kumarasambhavam

She was created by the Creator, with great effort, with the desire of seeing all beauty standing in one place, as it were, by means of a collection of the very best of all materials, placed very carefully, each in its proper place.

Kumarasambhavam

Having seen Siva, the daughter of the over-lord of the mountains (Parvati), full of tremor with her slender body full of perspiration, holding up the foot lifted up for planting, neither proceeded nor stood there, like a river embarrassed by the obstacle of a mountain on her way.

Kumarasambhavam

"From this day, O you with stooping limbs, am I your slave, purchased by your unparallelled austerities." While the moon-crested God was speaking thus, quickly did she abandon the fatigue that had arisen from the vow of penance. For, toil assumes freshness again by fruit.

Kumarasambhavam

PENANCE

There are, in the house, deities desired by the mind. Dear child! where is penance so difficult to perform and where your frail body? The tender flower may bear the foot of a bee perched on it, but not certainly that of a bird.

Kumarasambhavam

She, causing to be reduced her body, delicate like a small stalk of a lotus, by vows like this and others similar in nature, night and day far outdid the penance of ascetics, secured with the help of their tough bodies.

Kumarasambhavam

Birth in the family of the first Creator, the body that has arisen like the beauty of the three worlds, the happiness that arises out of prosperity is not to be sought ; fresh youth, tell me, what else higher than this *atah param* can be the fruit of austerities ?

Kumarasambhavam

The mind of what person, having a heart is not pained, while he sees you extremely reduced on account of the vows of sages, which you have been observing, with the places of ornaments scorched by the sun and, therefore, looking like the digit of the moon, at day extremely emaciated and with the function of beautifying the whole world snatched away by the sun.

Kumarasambhavam

The female friend of hers said to that celibate student of Veda : "Know well O good man, if there is curiosity on your part for Parvati. She has made her body a means for penance even like a water-born lotus being made a warder off of heat of the sun."

Kumarasambhavam

I am aware of the potency of penance : it is also known to me that the maiden is in another's power. And yet I am not able to wean this heart from her.

Sakuntala

By the power of penance everything is present before the eyes of His Reverence.

Sakuntala

PERSONALITY

Oh, the loveliness of excellent forms in all conditions ! Though so pining, His Majesty is, indeed, charming to look at.

Sakuntala

With all special decoration discarded, wearing but one bracelet of gold placed on the left forearm, with his lower lip turned reddish by his hot breath, and with his eyes distressed owing to wakefulness due to anxious thought about his beloved, His Majesty, like a precious gem ground to give it polish, though reduced, does not appear to be so, owing to the excellence of brilliancy.

Sakuntala

PIETY

By the very sight of high-spirited persons, not only the darkness of caves is shattered away but the ignorance of heart is also removed.

Kumarasambhavam

With the setting of the Sun the sky appears to be sleeping. So it is true that light appears wherever a spirited person goes and after his departure only darkness remains.

Kumarasambhavam

By the entrance of great souls even an ordinary place turns into a place of pilgrimage.

Kumarasambhavam

POLYGAMY

Here I propitiate My Lord with the divine couple Rohini and the Moon as witnesses. Here I declare that I shall act friendly towards that woman whom My Lord longs for and who is, on her part, eager for union with my Lord.

Vikramorvasiyam

Fool, I wish to ensure the happiness of my lord even at the cost of my own. It is for you to judge from this whether I love him or not.

Vikramorvasiyam

You have the power to hand me over to another woman or hold me in bondage. But, O timid lady, I am really not such as you suspect me to be.

Vikramorvasiyam

Her Majesty has given you up freely as a physician gives up a patient who cannot be cured.

Vikramorvasiyam

If you touch this body of mine because the queen has presented me to you, with whose permission then, did you rob me of my heart ?

Vikramorvasiyam

PRAISE

Who does not like to be praised ?

Kumarasambhavam

PRIDE

Youth, beauty and prosperity—possession of one of these three things is enough to make one intoxicated.

Raghu vamsa

PROGENY

The merit arising from penance or charity gives happiness in the other world ; while progeny, born of a pure race, leads to happiness in this world and the next.

Raghuvamsa

PROMISE

There should be no delay in the performance of the action which one has promised to do.

Kumarasambhavam

PROTECTION

If a thing to be protected is impossible to be protected by weapons, then that does not impair, in any way, the reputation of those who wield weapons.

Raghuvamsa

May the ally of the gods or may he, capable of flying through the sky, protect us, protect us !

Vikramorvasiyam

The band of the celestial maidens is shouting for protection as the divine nymph, born of the lap of the sage *Narayana*, the friend of *Nara* is imprisoned by the enemies of gods, while returning after offering prayers to '*Kubera*' the Lord of Kailasa.

Vikramorvasiyam

O timid maiden, the danger born of the foes of the divine has vanished. The power of the wielder of the thunderbolt, indeed, protects the three worlds. Therefore, open thy wide eyes like the lotus-plant blowing up its big lotuses at day-break.

Vikramorvasiyam

PROVOCATION

The fire blazes forth when it has its fuel stirred up ; the serpent expands its hood when offended ; and generally, every creature manifests its prowess through provocation when excited.

Sakuntala

PUPIL

Successful indeed is the pupil with whom his instructor is so well satisfied.

Malavikagnimitra

RAIN

The sweet-voiced cuckoo and the bee, clinging to the opened mango-blossom, have been driven to the nest by an untimely shower with a strong front wind.

Malavikagnimitra

O my darling, the approaching season of lustrous effulgent rain, dear to the amorous people, comes like a splendorous king, the cool water-laden clouds are its rutting war elephants, lightning is the banner and the sound of the thunder is the drum.

Rtusamhara

The sky is shrouded all over by the clouds, somewhere having the extreme lustre of the leaf of the blue lotus, somewhere with the colour of the heaped powdered collyrium and with the nipple-colour of the pregnant woman.

Rtusamhara

The clouds desired by the thirst-smitten flocks of *Chataka* bird, bent low by the pressure of water, the dischargers of incessant water and the producers of ear-regailing sound are slowly fleeting away.

Rtusamhara

The cloud, with the drum of thunder sound, carrying the rain-bow of which the bow-string is the lightning, with the heavy fall of water, like the nimble missiles, pains the heart of the travellers.

Rtusamhara

The earth covered with the shoots of grass like the *Sapphire*, with the bloomed filaments of *Kandali* flower and with *Indragopaka* insects, appears like an exquisite lady adorned with blue gems.

Rtusamhara

The flocks of peacocks, having beautiful long-stretched plumage, always singing charmingly, being curious of love-feast and anxious for an embrace and kiss, indulge in dance.

Rtusamhara

The rivers, with uncleaned water, with gushing torrent throwing down the trees on either side of the bank, like the wanton women, in the flush of amorous gestures, speedily flow to the receptacle of water.

Rtusamhara

The forests of the Vindhya mountain with bursting delicate shoots, with green leafage variegated having the teeth marks of the antelopes and with the trees adorned with newly-bloomed foliage, arrest the mind.

Rtusamhara

The sandy wild region, thronged with timorous antelopes having faces with tremulous eyes like blue lotus, makes the heart amorous.

Rtusamhara

The wives, devoid of hopes of their traveller-husbands, with their beautiful leafy lips like the *Bimba* fruit sprinkled with drops of tears from the eyes like blue lotus, discard the wreath, ornaments and unguent.

Rtusamhara

The new gray water mingled with insects, dust and grass, flowing in a serpentine movement and viewed, by the herd of terrified frogs, rushes downwards.

Rtusamhara

The ardent deluded bees, producing ear-regailing sounds, having abandoned the lotus creepers, whose flowers are smitten down by showers in the hope of blue lotus, fall on the parasols of the plumes of the dancing peacocks.

Rtusamhara

The cheeks having the beauty of fresh lotus, of the rutting wild tuskers who are gurgling again and again at the rumbling of the new cloud are decorated with the line of bees and ichor.

Rtusamhara

The wood-land, the fire of which has been extinguished by the sprinkling of new showers, is gay with the bloomed *Kadamba* flower, appears to be dancing with the trees, the boughs of which are gently shaken by the wind and manifests a laugh through the filaments of *Ketaki*.

Rtusamhara

The rainy season, like a lover, decorates the head of the wedded wives with *Bakula* garland interlaced with *Malati* and also with newly bloomed *Yuthika* blossoms and decorates the ears by the new bloomed *Kadamba* flowers.

Rtusamhara

Maidens put on strings of pearls on the lovely nippled breasts, soft thin garments on the wide round buttocks, and on the beautifully wrinkled mid-regions manifest the horripilated line of hair due to the fall of water drops.

Rtusamhara

The wind attaining coolness being in contact with the new water drops and scented by the pollens of *Ketaki* and making the trees, bent by the burden of flower dance, attracts the minds of the travellers.

Rtusamhara

The Vindhya mountain is the resting place of ours, when bent down by the burden of water. Thinking thus the clouds bent by water, regale the mountain emaciated by excessive summer-fire.

Rtusamhara

O my love, the rainy season charming due to sundry attractions and the regaler of the heart of damsels, unselfish friend of the trees and creepers and the life and breath of the animates, may favour the innermost longings of your heart.

Rtusamhara

REMEDY

All remedies avail only if a residue of life is left.

Raghuvamsa

Before correctly ascertaining the disease there can be no beginning of the application of a remedy.

Sakuntala

REPENTANCE

Slender one, with its sprouts wet with rain-water, appears as though her lower lip is washed off with tears, with its ceasing to put forth blossoms at the end of its flowering season. It appears to be void of ornaments as it were. In the absence of the humming of bees, it seems to be observing a vow of silence due to anxiety. Thus it appears to be that hot-tempered Lady, who, having spurned me, when fallen at her feet, is now repenting.

Vikramorvasiyam

RESPECT

I shall not make myself guilty towards those who deserve respect.

Sakuntala

RESPONSIBILITY

Supreme Power relieves merely fervent longing, the very task of protecting what is obtained harasses ; thus a kingdom, like an umbrella, the handle of which is held in one's own hand, is not so much for the removal of fatigue, as for fatigue.

Sakuntala

RISK

Who would stretch out his hand for the tip of the gem on the head of a serpent ?

Kumarasambhavam

RIVER

Yonder is the river *Mandakini*, with its clear and still currents of water, appearing thin on account of the intervention of a long distance, looks like a pearl-necklace hanging on the neck of the earth near the mountain.

Raghuvamsa

Sarayu, with sacrificial stakes erected on her banks, propels her waters by the Capital of Ayodhya, the waters of which are made more holy by *Ikshwaku* Kings, who entered into them for the sacred ablutions, necessary after the finish of the horse sacrifice.

Raghuvamsa

This is the river *Sarayu* whose source, persons of reliable testimony, declare to be the lake *Brahma*, the pollen of whose golden lotuses is enjoyed by the breasts of the wives of the Yakshas as the Invisible Principle is the cause of Intelligence.

Raghuvama

This is *Sarayu*, whom my mind deems as the common mother of the lords (or the people) of Uttara-kosalas, who enjoy the pleasure of lying on her lap of sandy banks and who are nourished by her abundant milk-like waters.

Raghuvamsa

And this is the river *Sarayu*, which like my mother, separated from that respected king, my sire, as it were, embraces me, being yet at a distance, with her arms of waves, the breeze coming from which is cool.

Raghuvamsa

The rivers, like the wanton damsels, are slowly flowing, having the sparkling fish as their girdles, the row of white birds sitting on each coast as their necklaces and the sandy region as their buttocks.

Rtusamhara

Rivers with wavelets caused by the row of *Karandavas*, the coast-land bestrewn with black swans and cranes, filled with the pollens of lotus and with the resonance of swans, extremely gladden the people.

Rtusamhara

O sweet beautiful river! having agitated and merciless birds perching on your banks, anxiously longing for the banks of the celestial river and resounding with the humming of swarms of bees, please be pleased with me.

Vikramorvasiyam

ROYALTY

Royalty, desirous of merits, went over partially to that abode, called the '*yuvaraja*', which was in the vicinity of her original abode in the form of the king, like the beauty going over from a blown lotus to a freshly blooming lotus.

Raghuvamsa

SACRIFICE

The tree suffers burning heat with its head, while by its shade, it allays the pain of those resorting to it.

Sakuntala

SAMADHI

With the man of his matted hair tied up by a serpent, with a two-fold string of beads stuck to his ear, wearing a dark skin, having a knot tied round his neck, excessively dark on account of its close association with the lustre of his throat.

Kumarasambhavam

Who had turned the tip of his nose into their target by his eyes, with their pupils steady and shining a bit, who had given up their attachment to a knitting of the eye-brow with the row of eye-lashes, that had become motionless ?

Kumarasambhavam

Who, due to the restraint of the vital breaths, moving within, was like a cloud not having the vehemence of impetuousity of showers, like a store of water without the waves surging up, like a bright lamp without a flicker in a place free from wind ?

Kumarasambhavam

Who having well controlled within his heart his mind, with its movement through the nine gates prohibited and brought under the sway of meditation, was looking within his self at that Self whom the knowers of the field know as the Imperishable One ?

Kumarasambhavam

SANGAM

Look here, O Lady of beautiful limbs, the stream of the Ganga, mixed up with the waves of Yamuna, looks at one place like the string of pearls interspersed with the lustre-imparting sapphires and, at other place, like a garland of white lotuses interwined with the blue ones.

Raghuvamsa

At some places it looks like the row of white swans, fond of *Mansa* Lake, with a sprinkling of dark geese; at another like white sandal paint on the face of Lady Earth with the ornamental leaves painted with the black *Agaru.*

Raghuvamsa

Somewhere, it appears like the splendour of the moon, variegated by darkness lying in the shade and at another, it appears like the line of white autumn clouds, through which the portions of the blue sky are visible.

Raghuvamsa

And at some other place, it appears like the body of Shiva powdered over with ashes and decorated with the black snakes.

Raghuvamsa

Persons, whose souls are purified by bathing at this confluence of the two consorts of the ocean, Ganga and Yamuna, are never indeed again confined in body, even without obtaining the true knowledge of the Supreme Being, after they have left their mortal form.

Raghuvamsa

SECLUSION

A secluded spot alone can give comfort to a love-lorn heart ! Therefore, please lead me to the Recreation Park.

Vikramorvasiyam

Friend, I think I was mistaken in surmising that entering the Pleasure Park would serve as a palliative to my mental anguish. For, I desired to enter the garden so quickly in order to lessen my torment, but it has, indeed, become like swimming against the current, by one carried away by the force of the stream.

Vikramorvasiyam

SELF-CONTROL

At this moment, Siva, even though he had heard the songs of celestial nymphs, was bent on concentration on the self. For, obstacles never at all become able to disturb the concentration of those that are the masters of their selves.

Kumarasambhavam

Of thunderbolt and destructive anger and water and favour, the clouds and the self-controlled persons are the sources.

Kumarasambhavam

A self-controlled man starts by the path of true knowledge to conquer the enemies, called Senses.

Raghuvamsa

SELF-RESTRAINT

The moon causes only the moon-lotuses to bloom, and the Sun the sun-lotuses alone. The mind of self-restrained persons is averse to embrace another man's wife.

Sakuntala

SENTIMENTS

When even iron melts with intense heat, how much more must human beings ?

Raghuvamsa

SEPARATION

Gone definitely is that friend of yours, he would not come back, like a lamp that has been struck by a gale of wind. I am like the wick of this one. Look at me, rendered smoky by the calamity, which it is impossible to bear.

Kumarasambhavam

I consider her disappearance as though the obscuration of the good fortune of my eyes, as though the end of the great festival of my heart, and as though the closing of the door of my happiness.

Malavikagnimitra

The body may be emaciated in the absence of the pleasure of the beloved's embrace; the eye may be full of tears, because she cannot be seen even for a moment; from that antilope-eyed one, O heart, you have not ever been separated ; when the highest bliss is thus near, why do you, O heart, suffer torment ?

Malavikagnimitra

I am like the *Chakravaka* bird, my beloved is like its mate; *Dharini* not permitting our contact is like the night.

Malavikagnimitra

When he, a lover of sensual pleasures, had passed some months on the mountain, separated from his wife, and his fore-arm bare on account of the slipping off of the gold bracelet, he beheld, on the first day of *Ashada*, a cloud, resting on the peak of the mountain, and looking as attractive as an elephant stooping down in his butting sport against a bank.

Meghaduta

The heart of even a happily-situated man is perturbed at the sight of a cloud; what to say then when the person longing for an embrace of the neck of his beloved stands far away !

Meghaduta

O, cloud, when you appear in the sky fully equipped, what other man, whose life is not dependent upon another, will neglect his wife afflicted with separation ?

Meghaduta

And you, with your course unimpeded, will also certainly find your brother's chaste wife alive, wholly engaged in counting the remaining days of separation; for, the tie of hope generally sustains the heart of women, full of love, tender like a flower, and apt to give way at once.

Meghaduta

Arranging on the ground, by counting them, the number of the remaining months of the period, fixed from the day of separation, by means of flowers placed on the threshold ; or experiencing enjoyment with me, the act of which is conceived by the mind : For these are generally the diversions of women who are separated from their husbands.

Meghaduta

Her covering with her eye-lashes, heavy with tears caused by sorrow, the eye turned, owing to delight previously felt, towards the rays of the moon, cool with nectar entering through the lattice-holes, but fallen back as quickly; and thereby resembling a land-lotus plant, on a cloudy day, with its lotus neither opened nor closed up.

Meghaduta

She, who will be, surely, blowing away with her strong breath (sigh) that affects her shoot-like lower lip, the hair, rough owing to a simple bath *i.e.* without the application of scented oil and hanging over her cheeks; and courting sleep, thinking as to how she might get enjoyment with me, even though it be in a dream, its prospect being barred by the gushing forth of tears in her eyes.

Meghaduta

Repeatedly pushing aside from her expansive cheeks, with her hand with unpared nails, the hard irregular single braid of hair, causing pain at touch, which was wreathed by me, doing without a garland on the first day of separation, and which is to be untwisted by me, free from sorrow on the termination of the curse.

Meghaduta

The poor woman, supporting her delicate body, with ornaments cast off from it and dropped again and again through great pain on the bed, will necessarily cause even you, O cloud, to shed tears in the form of new water : Generally, every kind-hearted man is sympathetically disposed.

Meghaduta

I think the eye of the fawn-eyed one, the movements to the corners of pupil of which are prevented by her hair, which is void of the moisture of collyrium, and which has forgotten the sportive movements of the eyebrows on account of her abstinence from wine, throbbing in its upper part when you will be near, will bear comparison with a blue lotus agitated by the movements of fish.

Meghaduta

This being said, she, with her heart swelling with eagerness and her face lifted up, will look at you and honour you, as Sita did Hanuman and then, being attentive, will hear from you what is to be said next : For, O cloud, to women, tiding about their husbands, obtained from friends, are a little short of actual union.

Meghaduta

The moment I think of portraying myself as fallen at your feet after having painted you, angered in love, on a stone-slab with mineral dyes, my sight is obscured by repeatedly gathering tears. Cruel fate does not bear to see our union even in a picture.

Meghaduta

How would the night, with its long watches, be shortened to the space of a moment, and how would the day have very faint light in all seasons! My mind, thus seeking objects difficult to attain, O tremulous-eyed one, is rendered helpless by the pangs of separation from you, causing intense pain.

Meghaduta

Knowing me to be safe from the giving of this convincing proof, do not be distrustful of me, O black-eyed one, from believing in the evil talk of the people; they say, somehow, without any ground for it that affections die away during separation; on the contrary, the affections with the taste for the desired objects heightened, become accumulated into a heap of love.

Meghaduta

Where the fragrance of the dry pools lashed by the showers of the rain, the flowers of *Kadamba* with their filaments only half grown out and the sweet notes of the peacock became intolerable to me in your absence.

Raghuvamsa

And where, O Timid Lady, remembering your embraces accompanied with series of tremors, remembering how you rushed in my arms being terrified by the thunders and even then remained trembling, which I had enjoyed before, did I bear with great difficulty, the thunderings of the clouds that rolled into the caves of the mountains?

Raghuvamsa

Where the beauty of your eyes, red with the sacrificial smoke, at the time of the wedding, being imitated by the flowers of *kandali*, the buds of which had fully opened on account of their coming into contact with the vapours of the earth, drenched by the torrents of rain, pained me.

Raghuvamsa

Here, my dear, couples of unseparated *Chakravaka* birds, who interchanged the lotus-filaments among themselves, were wistfully gazed by me, placed as I was at a great distance from you.

Raghuvamsa

This is the slender *Asoka*-branch on the bank, which bent down under the weight of the beautiful branches of flowers, appearing like the breasts and and which I desired to embrace under the false impression that you had been found out.

Raghuvamsa

The traveller, seeing the beauty of the clear eyes of the beloved in the lotus, hearing the tinkling sound of the golden girdle in the resonance of the intoxicated swans, and beholding the charming beauty of the lower lips in the *Bandhujiva* flowers, being bewildered at heart, started lamenting.

Rtusamhara

Her face has its cheeks excessively emaciated; her bosom has its breasts destitute of hardness; her waist is even more slender; her shoulders are exceedingly sunken; and her complexion is pale, she thus tormented with love, appears both lovely and deplorable, like a *Madhvi* creeper shaken by the wind causing its leaves to wither.

Sakuntala

This, my golden bracelet, with its jewels sullied by my tears, hot through internal agony and flowing night after night from the corner of my eye, placed on my arm, is repeatedly pushed back by me, as it slips down to the wrist without being obstructed by the scar of the bowstring.

Sakuntala

The griefs of women, caused by the cherished one's going on a journey, are intensely insupportable.

Sakuntala

His Majesty hates everything that is charming; as before he is not daily waited upon by his ministers; he passes the night sleeplessly rolling about in the bed. And when through courtesy, he addresses suitable words to the ladies of his harem and blunders in their names, then for a long time he remains confused with shame.

Sakuntala

Union with her in a dream is barred by sleeplessness, while tears do not permit me to see her even drawn in a picture.

Sakuntala

On the one hand, this extremely unbearable separation from my beloved has fallen upon me all of a sudden and on the other, these days have become delightful with the intensity of heat being removed with the appearance of fresh clouds.

Vikramorvasiyam

May be she is standing beside me, overcome with anger, but invisible through her super-natural powers. But I know she will not be angry with me for a long time. Perhaps she might have flown to the heavenly world—but her heart is all the while full of love towards me. Even the foes of the gods have not the power to snatch her away from my presence. Oh, what a magic stroke of destiny it is that she has become absolutely invisible to me !

Vikramorvasiyam

Alas ! My suffering seems to be aggravated the moment I address myself to the task of searching for my beloved.

Vikramorvasiyam

This young *Kandali* plant, with its flowers marked with reddish lines, and having water inside, painfully reminds me of her eyes bedewed with tears through anger.

Vikramorvasiyam

O peacock, with eyes having white corners, did you come across in this forest my beloved, having a prominent neck and long eyes and quite worthy of one's sight ?

Vikramorvasiyam

Owing to the disappearance of my beloved, his thick and charming plumage, disturbed by gentle breeze, has become unrivalled—what could this peacock have done in the presence of the profused mass of hair of that lady with charming tresses, bedecked with flowers and with the knot unloosened as a result of love's sport ?

Vikramorvasiyam

Thou art designated by the lovers as the messenger of the god of love. Thou art the infallible missile cleverly putting an end to the pride of women. Please, therefore, O you sweet warbler, bring that beloved of mine near me or quickly lead me to the place where that beautiful lady may have gone.

Vikramorvasiyam

Oh, on my right I hear the jingling sound of anklets indicating the fall of steps of my beloved. Let me go there. Alas ! Alas ! This is not the tinkling of the anklets but the chirping of the lordly swans, eager to migrate to the *Mansa* lake at the sight of quarters darkened with clouds.

Vikramorvasiyam

You consider your companion to be away from you when her body is concealed from you by a lotus-leaf in the lake. You then pine for her and bewail piteously. Such being your intense fondness for your mate, you always fight shy of separation and yet such is your feeling towards me actually bereaved from my beloved in as much as you are not disposed to give me news about my beloved.

Vikramorvasiyam

O intoxicated Lord of the herd of elephants, did that lady, the crescent moon of the womankind, with hair variegated with *Yuthika* flowers and of unending youthfulness and charming appearance, come within the range of your far-reaching sight ?

Vikramorvasiyam

O mountain of broad slopes, has that lady with towering bosoms, well-turned joints and heavy hips, repaired to this forest-region, which is the possession of Cupid ?

Vikramorvasiyam

With the waves representing the knitting of eyebrows, with the girdle provided by the rows of excited birds, trailing foam like a garment loosened through agitation and moving in a zig-zag manner, negotiating the many obstacles, I fancy that the relentless lady has been undoubtedly transformed into a river.

Vikramorvasiyam

O proud lady, what petty lapse have you found in me with my love set on thee, who speak nothing but sweet words and who am averse to any deviation from faithful love, that you desert me, your bondman ?

Vikramorvasiyam

If you bring about my union with that exceedingly slender-waisted one from whom I am separated, I shall certainly place you on my crest as does Lord Siva the crescent-moon.

Vikramorvasiyam

Distracted at the separation from her friend and feeling agitated, the female swan is bewailing to her friend on the surface of the lake, the lotuses in which have bloomed up at the touch of the solar rays.

Vikramorvasiyam

The lordly elephant, who is distressed, who smashes his enemies and who is anxiously longing for the sight of his beloved, hurriedly moves about, wondering to himself.

Vikramorvasiyam

O peacock, I entreat you to tell me, if, while wandering through the forest, you came across my beloved. Please lend me your ear. She has a face resembling the moon and a gait as graceful as that of a swan. I have acquainted you with these characteristics because you could recognize her thereby.

Vikramorvasiyam

The lordly elephant, with his face withered, due to separation from the beloved, his eyes confused with continuous tears, gait faltering on account of unbearable grief, burning with increasing torment and his mind all the more afflicted, wanders about in the forest.

Vikramorvasiyam

Separated from his beloved companion, burning with the fire of excessive grief, with his eyes flooded with tears, the lord of the elephants roams about, confused in mind.

Vikramorvasiyam

SERPENTS

These serpents, which have come up at the coast for the sake of sea-breeze, are quite undistinguishable from the appearance of the huge waves of the sea. They are only recognized to be such (*viz.* serpents) by the jewels of the hoods, the lustre of which is enhanced by their coming into contact with the rays of the Sun.

Raghuvamsa

SERVANTS

Masters are pleased only when they take work from their servants.

Kumarasambhavam

The servant, who knows the right time and occasion to convey his request to his master, generally finds his wish fulfilled.

Kumarasambhavam

Thinking that attendants, even if they have been guilty, do not deserve punishment on festive occasions, these two were released by me and they have come to prostrate themselves before me.

Malavikagnimitra

That servants succeed even in mighty undertakings is, know you, the effect of the high honour bestowed upon them by their masters.

Sakuntala

When the master himself is angry, can the servant be deemed innocent ?

Vikramorvasiyam

SERVICE

Service, in which separation is easy, has not the power of accomplishing whatever is dear to oneself.

Vikramorvasiyam

SHIVA

I salute Parvati and Shiva, the parents of the world, who are closely associated with each other like word and sense, for the comprehension of words and their senses.

Raghuvamsa

Adorable to me is that Lord Shiva, who is the cause of the creation, sustenance and destruction of all things, immovable and movable.

Raghuvamsa

SIN

One sinful act destroys the long-accumulated virtue.

Kumarasambhavam

SINCERITY

The supplication of lovers, though full of pleasing expressions, fails to make an impression on the hearts of women, who can find out what it really means, if it lacks real sincerity, as a gem of artificial lustre fails to impress the connoisseurs.

Vikramorvasiyam

SON

To me, who has not seen the loveliness of the lotus-face of a son, even this curse, which thy saintly self has made to fall, is accompanied by a blessing ; so fire, kindled by fuel, although it may consume corn-bearing land, yet makes it productive of seedlings.

Raghuvamsa

Come, dear child, come. The touch of a son is pleasing to the whole body. Therefore, gladden me by coming close to me as the lunar ray does the *Chandrakanta* gem.

Vikramorvasiyam

How antagonistic is fate to happiness ! When I was made happy with the acquisition of a son, there has befallen on me all of a sudden, O slender-waisted damsel, this separation from you, even as the fire of lightning falls upon a tree, just when its sufferings due to heat are removed by the first shower of rain.

Vikramorvasiyam

There is no mother whose heart feels not the immense joy in the affection of her son.

Kumarasambhavam

Whose heart is saturated by the sight of the son ?

Kumarasambhavam

The only duty of an obedient son is to obey his father.

Kumarasambhavam

There is no mother who does not feel happy on the bravery of her son.

Kumarasambhavam

SPEECH

This speech befits an affection heightened by repentance and the absence of pride in him.

Sakuntala

SPRING

Vernal Beauty having manifested in the beginning the *Tilaka* flower, variegated on account of the ornamental lines of collyrium in the form of the bees that had stuck to it, adorned her lip in the form of the mango-sprout charming like the morning sun.

Kumarasambhavam

The deer, the course of whose sight was obstructed by the particles of pollen of the blossoms of the *Priyala* trees, impetuous through intoxication that they were, roamed over the forest-sites with the fall of leaves in them producing a rustling noise, against the wind.

Kumarasambhavam

The sweet cooing that the male cuckoo produced with its throat, sweet-sounding on account of testing of the mango-sprouts,—that became the instruction or order of *Madana*, capable of putting an end to the pride of proud women.

Kumarasambhavam

The ascetics whose abode was the forest of Siva, having seen that untimely display of Spring, became masters with great difficulty of their minds, the disturbance to which was controlled by them with an amount of effort.

Kumarasambhavam

The trees on their part secured from their brides in the form of the creepers, with breasts in the form of clusters of ample flowers, charming on account of their lips in the form of the quivering sprouts, fastenings by the arms in the form of their stooping branches.

Kumarasambhavam

The youth of the spring season, where in front are scattered about *Kurabaka* flowers and the mango-trees being split up in a net-work of fruit, makes the mind anxious, as it is approaching its end.

Malavikagnimitra

Now the *Kurabaka* flowers, which looked like fresh painting drawn by Spring on garden's fair Beauty, stirred the bees to hum by their cleverness in giving them honey.

Raghuvamsa

The bursting blossoms of the *Bakula* tree which wine from beauteous lips had fostered, and which bore fragrance similar to them, cause the bees to swarm to the tree, where, greedy of sweetness, they clung in long-drawn rows.

Raghuvamsa

The clustering buds, which the splendour of spring gave to the *Kimshuka* trees, appeared like the ornaments of nail-marks made by a woman on the person of her lover, when her sense of shame is banished by her intoxication.

Raghuvamsa

The mango-tree, full of blossoms, whose leaves were shaken by the Malaya breeze, seemed to be preparing to learn acting, and stirred love in the hearts of even those who had conquered passion and hatred.

Raghuvamsa

And in the fragrant, blossoming forest-glades, were heard the early notes of the cuckoo, like the short and broken words of loving brides.

Raghuvamsa

The creepers on the garden-skirts that sang with the pleasant hum of bees, while their flowers shone like the tender gleam of teeth, seemed to beat the dance's time with wind-waved buds for hands.

Raghuvamsa

And fair women enjoyed drinking wine, the ally of love, that did not foster strife with their husbands, that was apt to give them charming graces, and that surpassed the *Bakula* flowers by their sweet fragrance.

Raghuvamsa

The clustering blossoms of *Tilaka*, whose parts were filled with white pollen, shone like pearls in the wreath intertwined with ladies' locks, as they came in contact with black swarms of bees.

Raghuvamsa

O my darling, the warrior spring has come with the bloomed mango shoots as his nimble missile, the row of bees as his lustrous bow-string to pierce the hearts of the lovers.

Rtusamhara

O my love, in this season the trees are filled with flowers, water is strewn with lotus, the maidens become amorous, the evenings are pleasant, the breeze is fragrant, the days are resplendent and each manifestation of nature is extremely adorable.

Rtusamhara

This vernal season lends charm to the water of the shallow and wide wells, to the mango trees full of flowers and to the damsels having the lustre of moon and to the girdles of gems.

Rtusamhara

The rounded hips of the maidens are adorned with garments dyed by the hue of *Kusumbha* flower, the breasts with red attire, having the lustre of saffron.

Rtusamhara

Cupid in this season always resides in the body of the maidens. There is tremour in the eyes, due to wine, paleness in the cheeks, hardness in the breasts, slenderness in the waists and wideness in the thighs.

Rtusamhara

The male cuckoo, delirious by drinking the wine of mango juice, being delighted in love, kisses the beloved, the bee sitting on the lotus by its humming is manifesting flatterings to his mate for sexual enjoyment.

Rtusamhara

The mango trees, bent low by the clusters of coppery tender leaves, with boughs bloomed, with blossoms, being agitated by the breeze make the minds of the damsels anxious.

Rtusamhara

The *Asoka* tree, putting forth ample flowers, had foliage having the reddish tinge of coral from the root up to the top, makes the heart of the maidens, in the first flush of youth, sad with a touch of melancholy.

Rtusamhara

The mango trees, whose lovely flowers are kissed by the delirious bees, whose soft delicate clusters are startled by the gentle breeze and the beautiful buds being looked at, make the minds of the passionates anxious.

Rtusamhara

My darling, beholding the exquisite beauty of the clusters of sprouting *Kurabaka* tree, who robbed the beauty of the beloved's face, whose heart is not assailed by the strokes of Cupid's shaft ?

Rtusamhara

The earth, bestrewn all over by the bower of *Palasa* flowers, bent low by the flowers like the flaming fire and shaken by the breeze, bears the semblance of the newly wedded bride with red garment.

Rtusamhara

Are not the minds of the youths, longing for the beloved, torn asunder by the *Palasa* flowers having the lustre of the parrot's beaks, already afflicted by *Kovidara* flower, that the cuckoo now pains the mind by the melodious cooing.

Rtusamhara

By the pleasing melodious cooing of the male cuckoos and by the delightful humming of the bees, the bashful simple heart of the modest maidens, though captive in the conventional house, is filled with expectancy.

Rtusamhara

In the spring season the lovely breeze, being free from the fall of frost, shaking the boughs of the mango trees, spreading the cooing of the cuckoos in all directions, stealing the heart of the people, blows gently.

Rtusamhara

The gardens, adorned with lustrous and charming *Kunda* flower, white like the amorous smile of the brides, carry away the saint's heart with subdued passion and also the minds of the youths distressed already by love.

Rtusamhara

In the Vernal season, the damsels, with dangling golden girdle and necklaces on the breasts, with slender bodies rendered languid by the heat of love along with the melodious cooing of the cuckoo, enrapture the heart of the people.

Rtusamhara

The hills, adorned with trees, full of variegated charming blossoms, with peaks resonant with the cooing of delightful cuckoos, fragrant by the perfume of arsenic and with slabs of stones, delight the minds of people.

Rtusamhara

The traveller, whose heart is touched with sorrow, being bereft of wife, beholding the blooming mango trees, closes his eyes, mourns, sobs, stops the nostrils by the fingers and wails aloud.

Rtusamhara

This flower-month spring, charming with the bloomed mango trees, as if assails the minds of the damsels with the sharp shafts in the shape of humming and cooing of the boisterous bees and cuckoos in order to awaken the Cupid.

Rtusamhara

O my love, the victorious, Cupid, whose bow is the *Kimsuka* flower, bow-string is the row of bees, the cool-rayed moon, free from stain is the white umbrella, the breeze of Malaya is the proud elephant, the beautiful dart is the charming cluster of mango, the bards are the cuckoos, accompanied with the vernal season, grant you bliss.

Rtusamhara

O mango-blossom of a reddish-green and grey colour, the all-in-all of the life of Spring months, you have been seen by me ; I propitiate you, the auspicious harbinger of the season !

Sakuntala

STRENGTH

Like a mountain, roaming elephant possesses a body, which is the very essence of strength, the fore-part of which is hardened by the incessant drawing of the bow-string, which is capable of enduring the rays of the sun, which is perspiration-proof, and which, though reduced, is not observed to be so on account of its muscular development.

Sakuntala

SUBMISSION

For the wrath of the magnanimous ones, submission is the only remedy.

Raghuvamsa

SUMMER

On account of extreme heat, in the shades of leaves or lotus-plants in the artificial lakes, are resting the swans with their eyes half-closed ; the mansions have the pigeons hating close association with the sloping roofs ; desirous of drinking the drops of water flung out, rushes on the peacock to the revolving water-wheel ; complete with all his rays, blazes up the sun having seven horses to his chariot !

Malavikagnimitra

O my darling, the summer season has approached, the sun is vehement, the moon is agreeable, the reservoirs of water recede owing to the constant ablution, the end of the day is resplendent and the Cupid is dormant.

Rtusamhara

O my beloved, the nights, the darkness of which has been dispelled by the hare-hearted moon, beautiful rooms furnished with fountains of water, different kinds of jewels and the charming sandal paste, become enjoyable to people in summer.

Rtusamhara

During the summer night, the passionates enjoy the charming fragrant terraces of the edifice sprinkled with scented water, wine quivering by the breath of the beloved, the music of the lute, fanning the flame of love.

Rtusamhara

The damsels, with rounded buttocks, adorned with thin garments and girdle, with breasts ornate with necklace and pearl strings, with braids of hair fragrant due to bathing perfume, quiet the heat of the summer of the amorous people.

Rtusamhara

The feet of the heavy-hipped damsels, extremely red with *laksha* juice, with anklets imitating the cackling of the swans at every step, make the heart of the people amorous.

Rtusamhara

The high-bosomed buoyant damsels, now worried by the sweat, emerging out of the limb-joints, discarding the heavy garment put on thin garment on the breasts.

Rtusamhara

Damsels, by the breeze blown from the fan drenched with sandal water, by the offering of the rounded breasts decorated with strings of pearls and by the sweet music tuned by the lute, awake the languid Cupid.

Rtusamhara

In the nights, the moon beholding the faces of the sound sleeping damsels on the roof of white mansions, being over-curious, grows pale out of sheer shame at the end of the night.

Rtusamhara

The earth, scorched by the broiling sun-shine, with circling dust blown by the unbearable breeze, cannot be seen by the travellers with minds afflicted by the fire of separation of their beloved.

Rtusamhara

Tormented by the blazing sunshine, the deer with dried palate due to intense thirst, beholding the collyrium-coloured sky, run thinking, as if water is at other forest.

Rtusamhara

Scorched incessantly by the rays of the sun, burnt by the heated dust on the road with down-cast hood and with unoblique crawling, the serpent panting again and again rests under the plumes of peacock.

Rtusamhara

The lord of the beast (lion), deprived of his valour and endeavour by the incessant thirst, with quivering mane-lolling tongue, with yawning mouth and breathing hurriedly, does not kill the elephants though not far away.

Rtusamhara

The tuskers, who have oozed out water-drops through the thirsty trunks, tormented by the rays of the sun, worried by intense thirst, while in quest of water, do not fear even the lions.

Rtusamhara

By the sun-rays like fire fed by oblations, the peacocks, deprived of their sense and fatigued in body, do not kill the nearby serpents, who have sheltered the hood under the parasol of the plumes.

Rtusamhara

Tortured by the blistering rays of the sun, the herd of boars, digging the dried mud of the pond and *Bhadramutha* by their lengthy mouth as if enter the bottom of the earth.

Rtusamhara

The frog, scorched by the broiling sun-shine, limping out of the muddy pond, sits under the parasol of the thirsty serpent's hood.

Rtusamhara

Due to the amicable sport of the tuskers, the pond is turned into a thick mass of mud, the lotus stalks are shattered completely, the fish become terrified and the timorous cranes have fled away.

Rtusamhara

The serpent, whose glow of the crest-gem is heightened by the sunbeam, and tortured by the poison-like fiery sun, being thirsty, licks the air with lolling tongue, does not kill the frogs.

Rtusamhara

With foaming shivering wide-opened mouth, with red tongues hanging out, with mouths raised upwards, the thirsty herd of buffaloes emerged out of the caves in quest of water.

Rtusamhara

The end of the woodlands, where the offshoots of the corn are dried up due to the forest conflagration in full blaze, the dry leaves are scattered about by the impetuous blast of wind and the water is lessened owing to the broiling sun-shine, being seen from all sides, engenders fear.

Rtusamhara

The herd of birds on the thin leafy tree pants, the fatigued flocks of monkey repair to the bower of the hill, the herd of cows longing for water, wanders everywhere, the flocks of rhinoceros directly suck water from the well.

Rtusamhara

By the fire, which possesses the glow of the newly blown *Kusumbha* flower and of glistening vermillion with the speed born of the strong wind and spreading out of an yearning for an embrace of the trees and creepers on the bank, all the directions are burnt.

Rtusamhara

The forest-fire, being strengthened by the wind, burns in the rock-caverns, breaks the dry bamboo bower with cracking noise, fire being augmented again leaps to the midst of the corn and also burns at the end of the forest and frightens the herd of antelopes.

Rtusamhara

The fire burns ablaze in the groves of *Salmali* trees with the lustre of burnished gold, irradiates in the hollows of the trees being agitated by the wind leaping to the ripened leaves and boughs of big trees, everywhere spreads at the end of the forest.

Rtusamhara

Tormented in body by the fire, the tuskers, cows and the lords of the beasts, lions, discarding their mutual hostility as if they were friends before, out of incessant pain of the fire, emerging from the caverns repair to the rivers with sandy-region.

Rtusamhara

O my love, may you pass this summer, in which the water is bestrewn with lotus, which is scented by the *Patala* flower, in which ablution in the water is pleasurable, the strings of moon-beams are soothing, in the nights with other maidens on the roof of the mansion, full of melodious music.

Rtusamhara

The peacock tormented by heat is resorting to the cool basin round the bottom of the tree. The bees, having torn open the buds of the *Karnikara* at the tip, lie snugly inside. The duck, leaving the hot water finds shelter in the lotus-plant on the bank. While this prisoner parrot, in the pleasure mansion, is asking for water, being fully exhausted.

Vikramorvasiyam

More vociferous with the end of the summer season, are the minstrels and the mountains carrying down the torrential rain-water are the merchants devotedly bringing to me presents of wealth.

Vikramorvasiyam

SUN-RISE

The moon having disappeared, the same moon-lotus, whose beauty is now to be remembered, does not delight my eye.

Sakuntala

On one side, the Moon is going to the peak of the western mountain, and on the other, is the Sun having *Aruna* as his precursor. By the simultaneous rising and setting of the two luminaries, this world seems to be governed in its transitions.

Sakuntala

SUPPORT

Whereto shall a great river bend its course if not to the sea ? What tree excepting the mango can support the *Atimukta* creeper, having an exuberance of foliage ?

Sakuntala

The staff which I took care to carry with me simply as a matter of form, in the harem of the King,—the same staff, after the lapse of considerable time, serves me, whose gait falters while walking, as a support.

Sakuntala

SWAN

The young swan passionately sports in the lake with its intense longing heightened at every step.

Vikramorvasiyam

A pair of female swans, affectionate but overpowered with grief for the companion, is pining away on the surface of the lake wetted with continuous flow of tears.

Vikramorvasiyam

A young swan, full of grief for his beloved, with fluttering wings and eyes bedewed with tears, is pining away in the lake.

Vikramorvasiyam

TALENT

Nothing, indeed, is outside the ken of the talented.

Sakuntala

Let your talent alone unaided protect the subjects, while this strung bow of mine is employed in another duty.

Sakuntala

TALKING

Talk at a suitable time must bear the fruit.

Kumarasambhavam

Those who know the art of talking can easily please their masters with their sweet talk.

Kumarasambhavam

TEACHER

Even though well-trained, all are not necessarily successful in imparting instruction.

Malavikagnimitra

Good men know that instruction of an instructor to be pure does not turn black like gold in fire.

Malavikagnimitra

TEMPTATION

Whose heart can escape temptation on seeing great wealth all of a sudden ?

Kumarasambhavam

Not indeed, does an elephant mind the alligator, having seen a lotus-plant.

Malavikagnimitra

THIEF

What defence can a thief, caught red-handed, offer ?

Vikramorvasiyam

TIMIDITY

Well, a faint heart will never be blessed with good fortune.

Vikramorvasiyam

TREES

At present, the duty of hospitality of the guest has devolved upon these trees, which are, as it were, the virtuous sons of the sage, which remove the fatigue of the journey with their shade and which abound in sweet fruits.

Raghuvamsa

The Banian tree known by the name of *Shyama*, covered with fruits, appears like a heap of emeralds intermixed with rubies.

Raghuvamsa

Whose heart is not assailed by the tree whose tips of the boughs are shaken by the gentle breeze, the tips of the foliage tender due to the advent of flowers and whose honey has been sucked by the delighted bees ?

Rtusamhara

TUTOR

The very improvement of an unfit pupil reveals the superior talent of the teacher.

Malavikagnimitra

UNION

Preserve well, Oh you possessed of excellence, this body of yours, with its union with the dear one destined to take place. For, a river, with the water in it drunk by the sun, does get itself or herself united with its stream, at the end of the summer.

Kumarasambhavam

Even though sprung from a mine, the class of gems if unpolished, O, auspicious one, does not, indeed, deserve union with gold.

Malavikagnimitra

The God of Love, who was the cause of my affliction, has now himself become my comforter; just as a day, dark with clouds, becomes the solace of the living creation towards the close of summer.

Sakuntala

Here stands he, longing for union with you, from whom, O timid one, you fear a repulse. He that seeks, may or may not obtain Lakshmi; but how can the one sought by Lakshmi be inaccessible to her ?

Sakuntala

Indeed the recovery of the ring is itself an indication that a union, which must take place, is brought about in an unthought-of way.

Sakuntala

Let the creeper have back the flower, as a mark of its union with the season.

Sakuntala

The virtuous Sakuntala, this noble boy, and Your Honour; fortunately the triad of Faith, Fortune and Performance, is here united.

Sakuntala

O blessed one, unaccompanied that you are by that friend of yours, thou dost not delight me like the river Jumna, formerly seen at the confluence, fails to gladden one without the river Ganges.

Vikramorvasiyam

The very same lunar rays now become pleasing to my person : those very shafts of cupid have now become favourable to me. O lovely maiden, whatever was unwelcome to me as through mental suffering, has now become pleasant to me when united with you.

Vikramorvasiyam

Formerly, when my desires were not fulfilled, the watches of night appeared to me to be long-drawn hundred-fold. If, O Lady with fair brows, they are similarly extended in your company, none would be more blessed than myself.

Vikramorvasiyam

VALOUR

Valour, indeed, shines by modesty.

Vikramorvasiyam

His is a form from which his prowess can be inferred.

Sakuntala

VICE & VIRTUE

On higher places moon-light has spread. But in lower places there is still darkness. In fact, the Creator has made such position that virtue always stands higher and vice goes lower.

Kumarasambhavam

VIRTUE

A jewel does not seek, it is sought.

Kumarasambhavam

WAITING

Here is he waiting for you like the newly risen moon, awaiting moon-light.

Vikramorvasiyam

WEALTH

Riches of the great have, for their end, the alleviation of the affliction of those in distress.

Meghaduta

WEEPING

It ill becomes you to weep on this auspicious occasion.

Sakuntala

WELCOME

It is myself who am the offender since I still stand in your presence though I am unwelcome. Here I go.

Vikramorvasiyam

WICKEDNESS

A wicked person would quiet down by a counter injury and not by an obligation.

Kumarasambhavam

O wicked one, you judge after the manner of your own heart ! Who else among men will act so basely as you, putting on the garb of virtue and resembling a well, covered over with grass ?

Sakuntala

Deservedly, indeed, have I been made a wanton woman who, through faith in his ancestry fell into the hands of one who has honey on his tongue but poison in his heart !

Sakuntala

WIFE

By destiny, leaving me out at the time of killing *Kama*, I say, only half the act of killing has been done; when the tree of resort believed to be free from injury is broken by an elephant, the creeper is only doomed to fall down dead.

Kumarasambhavam

Religious ceremonies cannot be performed completely without a devoted and a chaste wife.

Kumarasambhavam

Chaste and noble wives never oppose their husbands in any affair.

Kumarasambhavam

With the moon does the moon-light go; with the cloud does lightning disappear ? Surely, the fact that women follow the path of their husbands, is understood by even the non-sentient.

Kumarasambhavam

With the breasts decorated with just these charming ashes of the body of my dear husband, shall I place my body on the fire, as on a bed of fresh sprouts ?

Kumarasambhavam

Good wives fondly attached to their husbands, serve their husbands even by creating for them a rival; for, rivers directly falling into the sea, carry hundreds of other rivers to the sea.

Malavikagnimitra

The lady, who will be found there, slender-framed, youthful, with pointed teeth and her lower lip resembling a ripe *bimba* fruit, having thin waist, possessed of eyes like those of a frightened doe, having a deep navel, of a gait slow on account of the weight of her hips, slightly stooping on account of her breasts and the first creation, as it were, of the Creator in the department of woman-kind.

Meghaduta

You should know that lady, reserved in speech and lovely; I, her companion, being far away, to be my second life, like a solitary female *Chakravaka* when isolated from her mate : I think that young lady, filled with deep longing, is changed in appearance while these heavy days painful owing to separation are passing, like a lotus plant struck down by winter cold.

Meghaduta

Surely the face of that my beloved, resting on her hand, having its eyes swollen by excessive weeping, with its lower lip changed in colour on account of the warmth of her sighs and partially visible owing to her hair hanging loosely about it, bears the miserable appearance of the moon whose light is obscured by your interruption.

Meghaduta

Desirous of singing aloud, O cloud, a song, the words of which are so arranged as to contain my name, after having placed a lute on her lap covered with a dirty garment, and somehow tuned the strings wet with the water of her eyes, but again and again forgetting the melody although thought out by herself.

Meghaduta

I fancy to see your body in the *Priyangu* creepers, your glances in the eyes of bewildered female deer, the beauty of your face in the moon, your decorated hair in the plumages of peacocks, and the sportive movements of your eye-brows in the gentle ripples of rivers. But, Oh, misfortune ! Nowhere in a single thing, O passionate one, does your entire likeness exist !

Meghaduta

The mistress of my home, counsellor, the friend of my intimate moments, a loved pupil in all the fine arts : tell me what relentless Death has not taken away from me, in bereaving me of thee.

Raghuvamsa

Do not, therefore, think on her end; for death is fixed for all things created. Guard this Earth; for Kings own Earth for bride.

Raghuvamsa

So by you let her, who is now quick with child, be accepted for participation in religious observances.

Sakuntala

People suspect a woman, with her husband living, to be otherwise, though chaste, when exclusively residing in her kinsmen's family. Hence it is, that a young woman is desired by her relatives to be with her husband, whether she is loved by him or not.

Sakuntala

Not deciding whether this beauty of unblemished loveliness, thus come to me, was or was not before accepted by me in marriage, I am neither able to enjoy nor to abandon it, like the bee, at the dawn, a *kunda* flower saturated with dew.

Sakuntala

Authority over a wife is admitted to be absolute.

Sakuntala

Even servitude in the husband's family is proper for thee !

Sakuntala

Who else will dare touch one to whom her husband is God ?

Sakuntala

Verily my lawful wife, the support of my family was abandoned by me even after my own-self had been implanted in her, like a plot of land with seed sown at the right season and promising a golden harvest.

Sakuntala

Who will ever think of uttering the name of that repudiator of his lawful spouse ?

Sakuntala

Talking against another's wife is ungentlemanly.

Sakuntala

Ah, this is how Lady-ship, Sakuntala, who, wearing a pair of dusky garments, with the face emaciated by her observance of vows, having her hair tied up once for all and of pure conduct, has beem practising one long vow of separation from me, extremely cruel unto her.

Sakuntala

O you charming-faced one, fortunately you stand before me, whose darkness of delusion is dispelled by recollection, like *Rohini* united with the moon after an eclipse.

Sakuntala

I have gained a victory although your utterance of the word 'victory' was impeded by tears, since your face, with its lips pale-red owing to want of decoration, has been seen by me.

Sakuntala

WINTER

The winter season has come, lovely, with new sprouting corns, bloomed *Lodhra* tree, ripened harvest, faded lotuses and with falling frost.

Rtusamhara

Heavy bosomed glamorous damsels have ceased decorating their breasts with charming red hue of Saffron and with the necklace having the lustre of snow, *Kunda* flower and the moon.

Rtusamhara

Now the bracelets and armlets in the arms, new garments on the hips, thin clothes on the plump breasts, do not come in contact with those limbs

Rtusamhara

Maidens no more decorate the hips by the golden girdle, studded with ample gems and no more adorn the feet, which robbed the beauty of the lotus, with anklets resorting to the resonance of swans.

Rtusamhara

The winter season while enjoying the beauty of the plump breasts, being distressed by the vigorous pressure by the warm bodice, is lamenting in the form of dew drops dropping from the blades of grass in the morning.

Rtusamhara

The rolling lands, decorated by the ample *sali* shoots and bestrewn with pairs of doe, resonant with the cackling of *Krauncha* birds, excite the heart.

Rtusamhara

Cool pools, decorated by blooming lotuses, strewn with delirious swans and with crystal clear water, allure the hearts of the people.

Rtusamhara

O my love, may this season, charming due to manifold attractions, delight of the damsels, with the village lands thronged with ample ripened corn ever resplendent with birds and laden with frost, bestow happiness on you !

Rtusamhara

O beautiful thighed one, listen, here has come the winter, delight of the damsels, lovely, with the shoots of ripening paddy resonant somewhere with the cackling of *Krauncha* birds and with intense love !

Rtusamhara

The inside of the rooms, with closed windows, fire, the rays of the sun, heavy attire and youthful damsels, become enjoyable in this season.

Rtusamhara

No more the sandal paste, cool like the beams of the moon, nor the terraces of the mansion, clear like the autumnal moon and no more the breeze, cool like the thick snow, lend delight to the mind of the people.

Rtusamhara

The nights, cool by the fall of dew and again made chilly by the beams of the moon, being studded with gray stars, are no more enjoyable to people.

Rtusamhara

Taking betel, unguents and chaplets, the damsels, having lotus-like faces, scented by the wine, being anxious, repair to the slumber rooms redolent with ample *Aguru* smoke.

Rtusamhara

The buoyant wives longing for dalliance, seeing the husbands, guilty, vehemently spurned, tremulous and devoid of sense, out of fear, forget their faults.

Rtusamhara

The damsels, in the first flush of youth, being enjoyed pitilessly by the youths, with intense love being fatigued by the love-play in the long nights are walking lazily at the end of the night.

Rtusamhara

Maidens with breasts covered by the lovely bodice, with bosoms clad with reddish garments, with hairs stinged with flowers, are showing favour as it were to the advent of winter.

Rtusamhara

Amorous people sleep triumphing over the severe winter by the warmth of fresh youth entwining the bosoms by the embrace of the enjoyable breasts, decorated with the saffron.

Rtusamhara

O my love, this winter season rich in raw sugar, charming delicious *Sali* and sugarcane, in which the influence of Cupid is on its zenith, due to incessant dalliance, cause of the hearts' distress of the people bereft of their lover, may ever and anon be blissful to you.

Rtusamhara

WOMEN

When the God of Love, knowing the God Siva, to be dwelling in person, does not, through fear, as a general rule, wield his bow that has bees for its string, his work is accomplished by the sportive actions of clever women alone, which are never ineffective against sensual persons, their marks and in which glances are cast with knittings of the eye-brows.

Meghaduta

It is better to refuse the proper request ; for, many excuses for refusing are seen ; formal courteous behaviour, void of real affection, even if more intensely displayed than before would not do in the case of spirited ladies.

Malavikagnimitra

By the splendour of the red *Asoka* is surpassed in merit the red dye on the *Bimba* like lower lip ; the *Kurabaka* flower dark, white and reddish, sets aside the paintings on the cheeks, breasts, etc. ; the arrangement of the mark on the forehead as well is transcended by the *Tilaka* flowers with collyrium in the form of bees clinging to them ; thus Vernal Beauty, as though looks down upon the art of decorating the face of women.

Malavikagnimitra

I have often heard that intoxication is, indeed, a special grace of ladies.

Malavikagnimitra

Do not the breasts of the maidens, besmeared with liquid sandal paste, adorned with snow-white necklace and the hips with golden girdles, allure the mind of everyone ?

Rtusamhara

Like the beautiful moon-ornate evenings, the romantic damsels with tremulous side-glances, accompanied by amorous smile, instantaneously kindle the light of love in the mind of travellers.

Rtusamhara

The maidens, with hairs hanging to the hips, with bosoms decked with pearl-strings, with ear ornaments of fragrant flowers and with faces filled with wine, stir the lusty desire of amorous people.

Rtusamhara

The damsels, with the lustre of golden lotus, with eyes reaching to the ears, reddish at the end, being washed with water, with hair hanging on the shoulders and with lovely faces, at the dawn, bear the beauty of Lakshmi in the homes.

Rtusamhara

Ready is the wit of womenkind.

Sakuntala

Intuitive cunning of the womenkind is seen to exist even in females other than human. What then in the case of those that possess power of understanding? Then female cuckoos, indeed, cause their offspring to be reared by other birds, before flying into the sky.

Sakuntala

Haughty ladies, who disregard the prostrations, but who later on become full of remorse, feel secretly ashamed of themselves owing to the courteous acts of their husbands.

Vikramorvasiyam

The domination of women over their lovers does not stand in need of any deviation from faithful love for them to be angry.

Vikramorvasiyam

WORSHIP

A transgression in the worship of one deserving worship impedes welfare.

Raghuvamsa